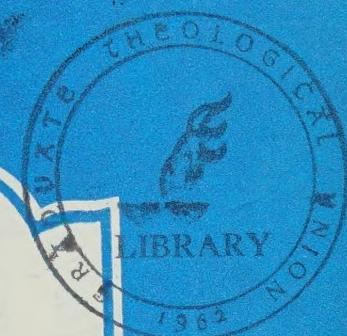


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Editor-in-Chief: **Archbishop PITIRIM of Volokolamsk,
Head of the Publishing Department
of the Moscow Patriarchate**

CHRISTMAS MESSAGE from His Holiness Patriarch PIMEN of Moscow and All Russia to the Archpastors, Pastors, and All the Faithful Children of the Russian Orthodox Church

"Make ready, O Bethlehem: let the manger be prepared, let the cave show its welcome. The Truth has come... born of a Virgin, God has appeared to men... to save our generation"

(Pre-festal troparion for Christmas)



oday, the great feast of Christendom has dawned! The Holy Russian Orthodox Church is radiantly triumphant, glorifying and magnifying the Birth of the Divine Infant, Christ the Saviour, and is joyously contemplating wisdom, love and God's good will toward men in the holy event of Christ's Nativity.

The Holy Apostle and Evangelist, St. John the Divine, proclaims the Good News that *in this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him* (1 Jn. 4.9).

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds (Heb. 1.1-2; Gal. 4.4).

The Lord, seeing that man was perishing and desiring to save him; to restore the sonship to God lost by men, left Heaven and descended, to become incarnate by the Holy Spirit and the Blessed Virgin Mary—truly Divine and Pure, He accepts and renews the whole being of man, and restores to all, communion with God (1-3 troparia of the Christmas Canon; St. Irenaeus of Lyons: *Against Heresies*).

The great *mystery of godliness* was revealed to the world: in Bethlehem, for the sake of us men and our eternal salvation, the Divine Infant, our Lord Jesus Christ, was born and laid... *in a manger* (Mt. 1.23, 25; 2.1; Lk. 2.4,7; 1 Tim. 3.16).

On Christmas Night, the Angel of the Lord proclaimed for ever to the whole world the joyous tidings: *For unto you is born this day in the city of David a Saviour, which is Christ the Lord* (Lk. 2.11).

And men, with the Birth of Christ, are again restored to the sonship of God, are granted full communion with God, for the Lord came to earth to save all and through faith to dwell in our hearts (Eph. 3.17-19).

"All the Angels rejoice in Heaven and men are glad today and all creation is made happy by the Nativity, for its sake, of our Lord the Saviour in Bethlehem..." (sticheron of the festal lity).

Beloved in the Lord archpastors, pastors, God-loving monks and nuns, and all pious laymen, I greet you all, from the bottom of my heart, with the great feast of the Nativity of Christ and the New Year!

At the call of our believing hearts, let us rejoice in the Nativity of the Divine Infant, our Saviour—Lord Jesus Christ; for the Young Child, the Pre-Eternal God, was born for our sakes; and in festal exultation let us glorify Him in the words of the Angel: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2.14).

There is no state more supreme and blissful for men on earth than to enjoy God's good will, have a tranquil heart and be at peace with the world.

The Holy Orthodox Church in her concern for our eternal salvation, maternally exhorts us to follow steadfastly along the path of the Lord's commandments to love God and one's neighbour and to be peacemakers (Jn. 14.15, 21, 23; 15.12, 13; Mt. 5.9).

Being aware of the great danger threatening the very existence of mankind, in conditions of incessant improvement and multiplication of weapons of mass annihilation, a situation which is fraught with the hazard of a nuclear conflict that is liable to destroy everything, we expressed the idea that it was timely to hold, in the spring of 1982, the World Conference: Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe. This idea was upheld by prominent representatives of various religions of the world. In response to their unanimous desire, we agreed to hold this conference in Moscow. Let us, my beloved, pray for the success of this important work for peace and do everything to promote it.

In the joy of the Orthodox Faith, beloved, let us continue to work creatively to the glory of God, for the further flourishing of our dear Motherland, for the triumph of fraternal love and peace throughout the world.

Let us offer prayers, from the depths of our hearts, to our Lord Jesus Christ in these festal days of Christmas. He Who sees into our hearts, will hear us, pour out His Divine Love upon us, and send us His blessing in the New Year that we may live all the days of our life in firm faith, good health, love, toil, and peace.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen (Eph. 6.24).

+PIMEN, Patriarch of Moscow and All Russia

Christmas 1981/1982
Moscow

Decisions of the Holy Synod

At its session on September 25, 1981, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Russian Orthodox Church's participation in the International Inter-Religious Meeting to be held on the initiative of His Holiness Patriarch Pimen of Moscow and All Russia in Moscow on October 1-2, 1981, to discuss the proposal put forward by His Holiness concerning the convocation of a world conference of representatives of different religions on averting the danger of a nuclear annihilation from mankind.

RESOLVED: that the following delegates be designated from the Russian Orthodox Church to the International Inter-Religious Peace Meeting:

(a) His Holiness Patriarch Pimen of Moscow and All Russia (head of the delegation);

(b) Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate;

(c) Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Patriarchal Exarch to Western Europe;

(d) Metropolitan Yuvenaliy of Krutitsy and Kolomna;

(e) A. S. Buevsky, Executive Secretary of the Department of External Church Relations.

* * *

At its session on October 6, 1981, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Düsseldorf Diocese of the Central European Exarchate.

RESOLVED: that Archimandrite Longin Talyipin, Superintendent Dean of the Düsseldorf Diocese, be designated Bishop of Düsseldorf, with his nomination and consecration to take place in Düsseldorf, FRG; the ukases thereon to be forwarded.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Patriarchal Parishes in Finland, based on the report by His Grace Archbishop Kirill of Vyborg, the ruling hierarch of the said parishes.

RESOLVED: (1) that Archpriest Pavel Krasnotsvetov be released from his post of

Superintendent Dean of the Patriarchal Parishes in Finland;

(2) that Archpriest Bogdan Soiko, of Leningrad Diocese, be appointed superintendent of the said parishes.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Vienna Diocese.

RESOLVED: (1) that Archpriest Evgeny Miseyuk, Dean of the St. Nicholas Catholic Church in Vienna, be relieved of his duties for reasons of health and placed at the disposal of the Metropolitan of Minsk;

(2) that Archpriest Pavel Krasnotsvetov, of the Leningrad Diocese, be appointed dean of the said cathedral.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Patriarchal Parish in the USA.

RESOLVED: that Archpriest Petr Radchenko of Moscow, be sent to minister in the patriarchal parish in San Francisco, USA.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the enlarged meeting of the members of the Conference of European Churches which took place in Geneva on August 10-12, 1981, and on the visit by Metropolitan Aleksiy to the Secretariat of the Council of Bishops of the Conferences of the Roman Catholic Church in Sankt Gallen.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Holiness Patriarch Pimen of Moscow and All Russia on the visit to Finland by His Holiness and the dignitaries of the Russian Orthodox Church accompanying him at the invitation of Archbishop Dr. Mikko Juva of the Evangelical Lutheran Church of Finland from August 30 to September 6, 1981.

RESOLVED: (1) that profound satisfaction be expressed with the visit of His Holiness Patriarch Pimen to Finland, which enabled His Holiness and the dignitaries of the Russian Orthodox Church accompanying him to enter friendly communion with many leaders, clergymen, theologians, and parishioners of the Evangelical Lutheran Church of Finland and of the Autonomous Orthodox Church in Finland;

) that Archbishop Dr. Mikko Juva be cordially thanked for his gracious hospitality to His Holiness Patriarch Pimen and members of suite;

) that hope be expressed that the visit add a new and still greater dimension to brotherly relations between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church which have been successfully developing in the last decades;

) that the Primate of the Autonomous Orthodox Church of Finland, His Eminence Bishop Paul of Karelia and All Finland, be cordially thanked for his warm and brotherly welcome to His Holiness Patriarch Pimen and suite;

) that the cordial welcome extended to the delegation of the Russian Orthodox Church by President of Finland Dr. Urho Kaleva Kekkonen be acknowledged with deep gratitude;

) that gratitude be expressed to statesmen and public figures of Finland for their friendly welcome to His Holiness Patriarch Pimen and suite;

) that hope be expressed that the visit by His Holiness Patriarch Pimen to Finland will further strengthen friendship and cooperation between the peoples of Finland and the Soviet Union.

E A R D: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the need to appoint a member to the CEC work group on peacemaking.

R E S O L V E D: that, Archpriest Prof. Vladimir Sorokin of the Leningrad Theological Academy and Seminary be appointed member to the CEC work group on peacemaking.

E A R D: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee, on the results of the entry examinations and on the beginning of the academic year at the theological schools of the Moscow Patriarchate.

R E S O L V E D: that satisfaction be expressed with the results of the entry examinations and with the admission of new students to the theological seminaries and academies and to Precentorial Courses at the Leningrad Theological Academy and Seminary.

E A R D: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations on the participation of Archbishop Iuliy of Brussels and Belgium and Archpriest I. Liveriy Voronov, of the Leningrad Theological Academy, in the Mixed Theological Mission on Orthodox-Anglican Dialogue

which took place at Chambesy, Switzerland, on July 20-27, 1981.

R E S O L V E D: that the report be acknowledged.

H E A R D: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the 33rd Session of the Central Committee of the World Council of Churches in Dresden, GDR, on August 17-26, 1981, and on the participation in it of the representatives of the Russian Orthodox Church.

R E S O L V E D: (1) that the work carried out by the Central Committee covering a wide range of questions relating to the preparations for the 6th Assembly of the World Council of Churches be acknowledged with satisfaction;

(2) that satisfaction be expressed with the WCC Central Committee's support of the concrete proposals adopted at the meeting of the leadership of the World Council of Churches and representatives of the Local Orthodox Churches held in Sofia in May 1981, to increase Orthodox involvement in the activities of the World Council;

(3) that the convocation of a similar meeting of representatives of the Local Orthodox Churches and the leadership of the World Council of Churches in the pre-assembly period, in order to help implement the results achieved at the Sofia meeting, be considered useful;

(4) that satisfaction be expressed with the following statements adopted by the Central Committee on urgent issues of the international life today: Increased Threats to Peace and the Tasks of the Churches; Statement on Namibia; The Churches and the World Refugee Crisis; Statement on Central America; Statement on the South African Government Raids on Squatter Camps; Statement in Support of the Aborigines of Australia; Statement on Ireland. That hope be expressed that the position of the Central Committee reflected in these statements will help WCC member-Churches to increase the effectiveness of their participation in the service for peace, and their efforts to create conditions for a dignified life for each man—made by God;

(5) that the position of the representatives of the Russian Orthodox Church at the meeting of the Central Committee of the WCC in Dresden be approved;

(6) that the leadership of the Federation of Evangelical Churches in the GDR and of the Evangelical Lutheran Church of Saxony be thanked for their warm hospitality to the representatives of the Russian Orthodox Church

who took part in the said meeting of the WCC Central Committee.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the first meeting of the Mixed Theological Commission on Orthodox-Lutheran Dialogue, which took place in Helsinki, Finland, from August 27 to September 4, 1981, and on the participation in it by representatives of the Russian Orthodox Church.

RESOLVED: (1) that the report be acknowledged;

(2) that profound satisfaction be expressed with the opening of the Orthodox-Lutheran dialogue, which His Holiness Patriarch Pimen of Moscow and All Russia greeted and blessed during his visit to Helsinki at the invitation of the Archbishop of the Evangelical Lutheran Church of Finland, Dr. Mikko Juva.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the official visit paid to the Russian Orthodox Church from September 7 to 17, 1981, by the Primate of the Orthodox Church of Jerusalem, His Beatitude Patriarch Diodoros I of the Holy City of Jerusalem and All Palestine, and the hierarchs and other representatives of the Jerusalem Church accompanying His Beatitude.

RESOLVED: (1) that profound satisfaction be expressed with the visit to the Russian Orthodox Church by His Beatitude Patriarch Diodoros I of the Holy City of Jerusalem and All Palestine;

(2) that conviction be expressed that the visit of His Beatitude will serve to strengthen the traditional brotherly ties between the Jerusalem and the Russian Orthodox Churches as well as promote the cooperation of the Sister Churches for the good of Holy Orthodoxy.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of representatives of the Russian Orthodox Church in the 4th meeting of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue, which opened at the Trinity-St. Sergiy Lavra on September 15 and continued in Moscow up to September 22, 1981.

RESOLVED: (1) that the report be acknowledged;

(2) that it be noted with satisfaction that the fact that the said meeting took place within the bounds of the Russian Orthodox Church serves as her contribution to the further development of the Orthodox-Old Catholic dialogue.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the International Inter-Religious Meeting which took place in Moscow on October 1-2, 1981, on the initiative of His Holiness

Patriarch Pimen of Moscow and All Russia consider the proposal put forward by Holiness to convoke the world conference representatives of different religions in first half of 1982, in order to avert the danger of a nuclear annihilation from mankind.

RESOLVED: (1) that profound satisfaction be expressed with the success of the International Inter-Religious Meeting held October 1-2, which resolved to convoke in spring of 1982 the World Conference: "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe" in Moscow in accordance with the unanimous response of participants in the meeting to the invitation of the Russian Orthodox Church;

(2) that the election of His Eminence Metropolitan Filaret of Minsk and Byelorussia Chairman of the International Preparation Committee for the World Conference: "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe" by the participating representatives of different religious Churches from many countries be noted with gratitude.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia Head of the Department of External Church Relations, on the invitation to take part in International Congress of the Pax Christi International on the theme "Spirituality of the World", to take place in Nassogne, Belgium on October 9-11, 1981.

RESOLVED: that Metropolitan Yuvenaliy of Krutitsy and Kolomna be sent to the congress.

CONSIDERED: the summoning of hierarchs to attend the 1981 winter session of the Holy Synod.

RESOLVED: that the following hierarchs be summoned to attend the winter session of the Holy Synod:

(a) Archbishop Leontiy of Simferopol and the Crimea

(b) Archbishop Feodosiy of Smolensk and Vyazma

(c) Bishop Amvrosiy of Ivanovo and Kostroma

+PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+FILARET, Metropolitan of Kiev and Galicia, Patriarchal Exarch to the Ukraine

+ANTONIY, Metropolitan of Leningrad and Novgorod

+FILARET, Metropolitan of Minsk and Byelorussia, Patriarchal Exarch to Western Europe

+YUVENALIY, Metropolitan of Krutitsy and Kolomna

+SERGIY, Metropolitan of Odessa and Kherson

+KHRISANF, Bishop of Kirov and Slobodskoye

+SERAFIM, Bishop of Penza and Saransk

+ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

A Reception in the Kremlin Palace of Congresses

The Government of the Union of the Soviet Socialist Republics gave a reception in the Kremlin Palace of Congresses on November 7, 1981, on the occasion of the 64th anniversary of the Great October Socialist Revolution.

On behalf of the Russian Orthodox Church the reception was attended by Holiness Patriarch Pimen of Moscow and All Russia;

Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, and Metropolitan Yuvenaliy of Krutitsy and Kolomna.

World Peace Council Awards

A large group of eminent peace champions in our country were awarded the World Peace Council (WPC) awards—jubilee medals in honour of the Council's 30th anniversary. The ceremony took place on November 5, 1981, in Moscow, in the new building of the Soviet Peace Committee.

In behalf of the World Peace Council, awards were presented by the WPC Vice-President, Academician E. K. Fyodorov, Chairman of the Soviet Peace Committee. Present at the ceremony were WPC members—O. S. Kharkharenko, First Vice-Chairman of the Soviet Peace Committee, and M. I. Kotov, Executive Secretary.

Among the recipients were representatives of the Russian Orthodox Church: Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Yuvenaliy of Krutitsy and Kolomna; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary; A. S. Buevsky, Executive Secretary of the Department of External Church Relations.

Academician E. K. Fyodorov delivered a speech. Among other things he noted with satisfaction the active participation of the representatives of the Russian Orthodox Church in the peace movement of our country.

Metropolitan Aleksiy was one of the speakers. He thanked the World Peace Council for its attention to the activities of the representatives of the Russian Orthodox Church and Academician E. K. Fyodorov for the high evaluation of the Russian Church's peacemaking. Metropolitan Aleksiy said that the episcopate, clergy and laity of our Church considered it their sacred duty to work for peace and would continue to do so.

A LETTER TO THE EDITOR

I would like to express through your journal the gratitude of the Council for Religious Affairs of the USSR Council of Ministers and my personal thanks to the hierarchs and other officials of the Russian Orthodox Church who sent their good wishes to the council upon

the occasion of the 64th anniversary of the Great October Socialist Revolution.

Vladimir KUROEDOV,
Chairman of the Council for Religious Affairs
of the USSR Council of Ministers

November 12, 1981



CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

SEPTEMBER

September 20 (7), the 14th Sunday after Pentecost, His Holiness Patriarch Pimen concelebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany together with Metropolitan Damaskinos of Tranoupolis (Constantinople Church); Metropolitan Parthenios of Carthage (Alexandrian Church); Archbishop Kornelios of Sebasteia (Jerusalem Church); Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to the Ukraine; Bishop Adrian of Central and Western Europe (Romanian Church); Bishop Barnabas of Salamis (Church of Cyprus), and Bishop Alexi of Joensuu (Church of Finland). All-Night Vigil, on the eve, was led by Patriarch Pimen in the same cathedral.

On **September 21 (8)**, the Feast of the Nativity of the Blessed Virgin, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral together with Bishop Iov of Zaraisk.

On **September 27 (14)**, the Feast of the Exaltation of the Holy Cross, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil with Metropolitan Sergiy of Odessa and Kherson in the Odessa Cathedral of the Dormition.

OCTOBER

On **October 4 (September 21)**, the 16th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Bishop Iov in the Patriarchal Cathedral.

October 8 (September 25) was the Feast of St. Sergiy of Radonezh, Miracle Worker of All Russia. On the eve, at 3 p. m. in the Holy Trinity Cathedral of the Trinity-St. Sergiy Lavra, His Holiness the Patriarch led Small Vespers with the reading of the Akathistos to St. Sergiy of Radonezh. His co-officiants were: Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to

the Ukraine; Aleksiy of Tallinn and Estonia; Filaret of Minsk and Byelorussia, Patriarchal Exarch to West Europe; Yuvenaliy of Krutitsy and Kolomna; Archbishops—Leontiy of Seferopol and the Crimea; Feodosiy Smolensk and Vyazma; Vladimir Dmitrov, and Bishop Amvrosiy of I novo and Kineshma. On the feast itself Patriarch Pimen concelebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil, in the same cathedral with Archbishop Simon of Ryazan and Kasimov.

On **October 11 (September 28)**, 17th Sunday after Pentecost, His Holiness concelebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil with Archbishop Pitirim of Volokolamsk in the same cathedral.

On **October 14 (1)**, the Feast of Protecting Veil of the Mother of God, Patriarch Pimen celebrated Divine Liturgy and, on the eve, led All-Night Vigil in the Patriarchal Cathedral.

October 18 (5) was the Feast of Petr, Aleksiy, Iona, Filipp and Engel, Miracle Workers of Moscow and All Russia. On the eve, All-Night Vigil in the Patriarchal Cathedral was conducted by His Beatitude Ignatios, Patriarch of Antioch the Great and the East and His Holiness Patriarch Pimen of Moscow and All Russia. The co-officiants were: Metropolitan Georgios of the Lebanon Mount (Church of Antioch), Yuvenaliy of Krutitsy and Kolomna, Ioannis of Latins (Church of Antioch), Aleksiy of Nizhny Novgorod and Kashin; Archbishops—Pitirim of Volokolamsk, Platon of Sverdlovsk and Kurgan, Agafangel of Vinnitsa, Bratslav; Bishops—Valentin of Zvenigorod and Serafim of Penza and Ransk. Divine Liturgy on the feast itself was concelebrated by His Beatitude Patriarch Ignatios and His Holiness Patriarch Pimen with the hierarchs and Archbishop Konstantin Urbnissi (Georgian Church).

His Holiness Patriarch PIMEN's Speech

My greetings to Your Grace Archimandrite Vladimir, Rector of the Moscow Theological Academy and Seminary; most reverend archpastors, professors, rectors, guests and students of the Moscow theological schools, on the paternal feast of the Protecting Veil of the Mother of God!

On this solemn and joyous patronal feast of the Moscow Theological Academy we turn our gaze upon "The Queen of Heaven and Earth chosen from among all generations" (Akathistos to the Protecting Veil of the Mother of God), Who extends invisibly Her salvific and most pure Veil over the whole world.

The prayerful intercession of the Mother of God, witnessed incessantly by living liturgical consciousness of the Church, has a very special spiritual meaning for the Moscow theological schools: by Her presence in the Church, Theotokos blesses the theologizing minds of all those standing before and crying to Her, with "the pure grace of creation" (Akathistos to the Protecting Veil of the Most Holy Mother of God), and the unrolled omophorion in Her immaculate hands is contemplated as an open book containing *all the treasures of wisdom and knowledge* (Col. 2:3) and spiritual vision.

The primary task of theological education and theological creativity consists in perceiving and mastering the Church's spiritual treasures. The Moscow Theological Academy has carried out this mission most conscientiously in three hundred years of its existence. The new "academy at the Trinity", which inherited the best traditions of the old Moscow Academy of Metropolitan Anton, gave Christendom the Russian Orthodox theology of the 19th century which is classically lucid in style, majestic in dignity, and brilliant in its profundity and elegance of thought. This academic heritage was destined to become the firm foundation of present-day ecclesiastical theology, in an age of intensive search after ways of attaining Christian unity, inasmuch as it is the Orthodox theological tradition that elevates man to the Source of all unity—

delivered at the Annual Convocation of the Moscow Theological Academy and Seminary, October 14, 1981.

the Holy Trinity. Actively taking part in the solution of topical problems in the field of ecclesiological and ecumenical research, the Moscow Theological Academy contributes greatly to the development of theological dialogue between the Russian Orthodox Church and many Christian Churches of the East and West.

The most important aspect of the scholarly theological research of the Moscow theological schools today is the finding of a theological basis for Christian peacemaking. Proceeding from the theological prerequisites of Christian irenicology*, the Russian Orthodox Church carries out her service in the cause of peace effectively and fruitfully within the framework of social, religious and Christian organizations.

The Moscow Theological Academy and Seminary are the centre for pastoral and theological education.

The ability to understand, learn and preserve the great achievements of preceding generations in all the spheres of ecclesiastical, theological and liturgical works, is the responsible task of the educated hierarchs and theologians of our Church today. There are three main conditions for theological education: the knowledge of the dogmatic truths of faith, moral purity, and involvement in the highest and eternal values—all of these must be united in the single personality of the pastor.

Actual in this connection are the words of His Holiness Patriarch Sergiy, of blessed memory, to whose wise forethought we owe the rebirth of the theological schools in 1944: "True Christianity is not merely a theory, a human conjecturing on being, on God, the origin of the world and man, and the goals of their existence; it is not a system developed by the human mind from given premises; it is a description of real Life, which was in God from eternity and was brought to the world by Jesus Christ. That is why dogmas, for an Orthodox Christian, always were and should be pious dogmas, the metaphysical basis of his moral life."**

* Teaching on peace as a state of tranquillity.

** Archimandrite Sergiy Stragorodsky, *Lectures Delivered at the St. Petersburg Theological Academy in 1899-1900*. JMP No. 1, 1967, p. 63.

These words of His Holiness Patriarch Sergiy are applicable, in the highest degree, to the spiritual aspect of the Orthodox pastor of the Church, who is called to be *an example of the believers* (1 Tim. 4.12) in word and deed.

The integral, and therefore truly majestic, personality of a pastor always possesses a genuinely spiritual content, which arrests the attention of one who is used to distinguishing the brilliance of precious stones from the cheap, false glitter of artificial jewels. Introduction to the immense patristic heritage, given by theological education, lays the foundation for the inner transfiguration of the pastor's personality, which reflects the sanctity of the Church, her eternal and intransient values.

"Only on the basis of living religious experience, the only true way of gaining knowledge of the dogmas," wrote Father Pavel Florensky, "can one survey and evaluate the spiritual treasures of the Church... The innumerable, incalculable and indescribable wealth of the Church"*, because the Church is *the fulness of him that filleth all in all*

* Father Pavel Florensky. *Stolp i utverzhdenie Istiny* (The Pillar and Ground of the Truth). Moscow, 1914, pp. 3-4.

(Eph. 1.23)—the plenitude of Divine Life embracing man's whole being.

Speaking today of the importance of the Moscow Theological Academy in the development of Orthodox theology and of the tasks facing contemporary religious education, we note with deep satisfaction that the Moscow theological schools, which have grown significantly in recent years in the number of students and young teachers, are fulfilling their lofty and responsible service with dignity and honour.

The Moscow theological schools consider it their lofty civic and patriotic duty to educate future pastors to be faithful to the age-old canonical fundamentals and traditions of the Orthodox Church, to love our people and be loyal to our great socialist country.

We thank the rector of the Moscow theological schools, His Grace Archimandrite Vladimir; the assistant rector, Archimandrite Aleksandr; the secretary of the Academy Council, M. S. Ivanov; the professors and teachers of the academy and seminary—all who, from day to day and year after year, are toiling over pastoral and theological education of our Orthodox youth who have dedicated themselves to the service of the Holy Church, and we invoke God's blessing upon all.

Patriarchal Services in the Parish of the Prophet Elijah

On August 2 (July 20) the Holy Church commemorates St. Elijah the Prophet of God. In 1981, just as in previous years, His Holiness Patriarch Pimen celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Moscow parish of St. Elijah the Prophet in Obydensky Lane.

The Church of St. Elijah, built at the end of the 15th and the beginning of the 16th centuries, is preserved as an architectural monument*. It is located in a quiet side street from which one gets a fine view of the Kremlin.

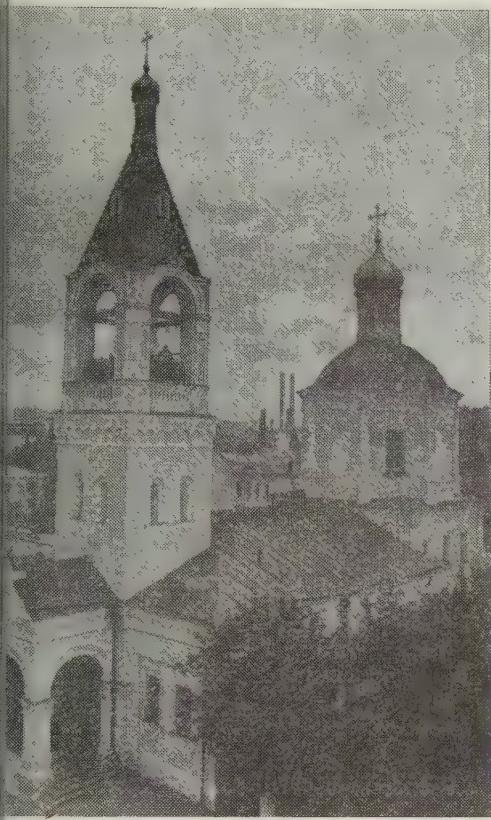
Because of its location near the Moscow Patriarchate, the church is regarded

as a "patriarchal parish church". His Holiness Patriarch Aleksiy used to call himself its parishioner, liked to pray there and officiated at services on its patronal feast and on the feast days of its main shrine—the Icon of the Mother of God "Joy Unhoped-For".

His Holiness Patriarch Pimen upholds this good, quarter-of-a-century tradition: officiates at services in the Church of St. Elijah on feast days and goes to pray there almost every week.

The clergy and parishioners of the church have a special affection for His Holiness the Patriarch who has been conducting services there from the first days of his episcopal ministry. The parishioners still remember Divine Liturgy

* For a brief historical survey of the church and its shrines see JMP No. 4, 1957.



Church of St. Elijah the Prophet in
Ozhenka Str., Moscow, built in 1702, its belfry
in 1866-1868

is celebrated in their church by Bishop Pimen according to the sacerdotal order in the late 1950s and the 1960s. He conducted services on the patronal feasts and officiated at All-Night Vigils with the reading of the Akathistos to St. Serafim of Sarov, the Miracle Worker, on the eve of the feast days of this great saint.

In a homily during All-Night Vigil on July 31, 1979, His Holiness said that it gave him "special pleasure to honour the memory of St. Serafim of Sarov in this church. He is 'the beloved chosen one of the Theotokos', Who is present here in Her icon 'Joy Unhoped-for' and Who is the Patroness of this church. The akathistos to the saint says that his prayers filled with fragrance the forests of the Sarov Wilderness 'in the manner of the Prophet of God St. Elijah and St. John the Baptist of Our Lord'. This makes St. Serafim especially dear to people who pray in this church."

dedicated to St. Elijah the Prophet of God."

One should make special mention of the weekly reading by His Holiness the Patriarch of the akathistos before the Icon of the Mother of God "Joy Unhoped-For".

Till 1917 this shrine of the Church of St. Elijah was in the Annunciation Cathedral in the Kremlin and then in the Church of the Resurrection of Christ in Sokolniki.

His Holiness Patriarch Sergiy considered favourably the petition tendered by the rector of the church, Archpriest Aleksandr Tolgsky, and the parishioners to grant them this shrine. Shortly before his demise († May 15, 1944), His Holiness gave his blessing for the icon "Joy Unhoped-For" to be translated to the Church of St. Elijah. The ceremony took place on June 15(2), 1944.

On the first Friday after the translation, Metropolitan Nikolai of Krutitsy and Kolomna (Yarushevich; † December 13, 1961) conducted Vespers with the reading of the akathistos. This marked the revival of the old tradition of honouring this holy shrine every Friday with evening service followed by the reading of the akathistos, a tradition which is being carefully preserved to this day.

Despite pressure of work, His Holiness Patriarch Pimen visits the church almost every Friday to offer up before this deeply revered icon his primatial prayer for the Plenitude of the Russian Orthodox Church. This prayer touches the worshippers with its majestic simplicity. His Holiness enters the church, accompanied by the archimandrite, dean of the patriarchal domestic chapels, and prays at Vespers which is conducted by the rector of the church, Archpriest Nikolai Tikhomirov.

At the end of the Vespers, the clergy of the church proceed to the icon of the Mother of God to the singing of the canon "Thou, Who art Higher than Heaven..." and His Holiness the Patriarch censes the church, beginning with the sanctuary. This is followed by a moleben with the reading of the akathistos. His Holiness usually reads the first half of the akathistos and the second part is read by the priests. This deeply felt reading conveys to the congregation the

profound inner meaning of the kontakia and ikoses of the akathistos to the Mother of God, which reaches people's hearts and gives them prayerful inspiration. When read by the Primate, the words of the akathistos such as these acquire a truly lofty significance: "Rejoice, O pillar of Faith! Rejoice, Thou Who dost encourage and enlighten the faithful shepherds of the Church! Rejoice, O Intercessress with God, Who saves the world from all perils!"

After the Gospel lesson, His Holiness the Patriarch reverently kisses the icon of the Mother of God.

During the ektene of supplication the officiating clergy read the prayers requested in advance by members of the congregation for the health of their near and dear ones.

The service ends with a prayer to the Heavenly Queen after which the Patri-

arch bestows his blessing upon the worshippers.

There ends the service, but our great master and father continues his prayer before the icon of "the Mother of God chosen from all generations" for the flock in all Russia and for the children of the Russian Church in the diaspora for our country and for the peace of the whole world. The worshippers leave the temple spiritually renewed through prayer and bearing with them the blessing of the Mother of God and of the Primate upon their homes, family and daily labour; and in the hope that in a week on Friday His Holiness Patriarch Pimen, accompanied by the clergy and the parishioners, will again offer thanksgiving praise to the Most Holy Theotokos: "Rejoice, Thou Who grantest to the faithful a joy un hoped-for".

Father SERGIY BORZDY

The Moscow Church of St. Pimen the Great



he venerable Deacon Vasilii Dmitrievich Troitsky¹, who had a fine tenor and had served in the church for almost three years, died on Easter Sunday of 1959.

In 1961, Father Nikolai Rafalsky retired and was replaced in April by Archpriest Aleksey Zotov. During the 16 years of his service (up to September 1977) in St. Pimen's Church he became known as a zealous pastor and preacher. In the same year, Protodeacon Vladimir Prokinnov was transferred to the Patriarchal Cathedral and Protodeacon Sergiy Gromov² was sent to replace him and continues to serve to this day. He is well known as a proponent of the traditions of the Moscow school of protodeacons and a disciple of the famous Protodeacon Mikhail Kholmogorov³.

In March 1968, Hieromonk Khrizostom (now Archbishop of Kursk and Belgorod) was appointed to St. Pimen's Church as Fifth Priest and continued to serve there up to December 1969.

During his term of office Father Boris was surrounded by gifted clerics. As a

former precentor, he paid great attention to the choir which reached a high degree of perfection thanks to the guidance of precentors invited by him: Orlov Sergei Nikolaevich and then Loktev Vasilii Vasilievich. The choir also sang some of his own compositions. The Troparion of St. Pimen set to his music will remain a lasting memorial to this zealous servant of God.

In October 1975, Father Boris gravely ill.

He was replaced by Archpriest Dimitry Akinfiev, Second Priest at the Church of the Dormition in Gonchary (Bulgarian Metochion). Father Dimitry is also the Chairman of the Pension Committee of the Moscow Patriarchate.

St. Pimen's Church is interesting from a historical and architectural point of view. It has splendid murals and marble iconostasis which harmonizes its decor with the two iconostases of the side-chapels.

The pseudo-Byzantine iconostasis was designed by the architect, Academician F. Shekhtel. The iconostasis, made of Italian white marble, harmonizes with the marble balustrade of the solea, so that the big wooden icon-cases, made later, resemble marble, for the icon of the

Concluded. For the beginning see JMP Nos. 9, 10, 11, 1981.



Monk Pimen Izvekov

Mother of God "Joy Unhoped-For" and the Kazan Icon of the Mother of God. The carvings of the iconostasis reproduce early Christian ornaments and symbolism of the catacombs: palm branches and vines with clusters of grapes as well as the monograms of *I am—Alpha and Omega*. The iconostasis has two tiers. The patronal icons are placed between columns into rectangular niches with deep arches into which are set the semicircular icons of the festal order. The solea is paved with white marble.

Drawing nearer to the iconostasis, one sees the majestic image of the Heavenly Queen with the Divine Infant in Her arms (see colour inset, *JMP*, No. 9, 1981), the famous composition by V. M. Vasnetsov made for the St. Vladimir Cathedral in Kiev. This icon is commonly known as "The Mother of God Above the Altar". The image of the Mother of God reaches up to the drum of the cupola and is in the centre of a composition which includes paintings of Prophets between the windows in the drum and the four great Prophets—Isaiah, Jere-

miah, Daniel and Ezekiel—on the opposite, western wall space under the cupola.

All the murals are executed in the Vasnetsov style and partly in a manner reminiscent of M. V. Nesterov; the interior paintings were greatly influenced by those of the St. Vladimir Cathedral in Kiev.

On the lower part of the walls and columns as well as on the piers (which come in contact with the floor, or the "earthly" world) there are paintings of "holy men of God" who served the Lord in their earthly life for the sake of the life in Heaven. Here are depicted Sts. Antoniy and Feodosiy of the Caves; the Orthodox Princes Sts. Boris and Gleb; Metropolitans Sts. Aleksiy and Petr; the martyrs, Prince St. Mikhail of Chernigov and Boyar St. Feodor; St. Sergiy of Radonezh and St. Savva of Zvenigorod; Sts. Tikhon of Zadonsk and Dimitriy of Rostov, and many other saints venerated in the Russian Church.

Higher up, under the vaults, are murals on Gospel themes. On the southern wall, from the solea of the St. Pimen side-chapel, there are "The Descent of the Holy Spirit upon the Apostles and the Mother of God in the Sion Chamber at Pentecost"; "The Transfiguration of Our Lord" (a painting by Kotarbinsky); and "The Presentation of Christ in the Temple", a copy of the original by V. M. Vasnetsov painted on two panels on both sides of the iconostasis in the St. Vladimir Cathedral in Kiev. Opposite this there is the famous composition by M. V. Nesterov "The Lord's Baptism". Between the two on the western wall is the painting: "The Exaltation of the Holy Cross".

The murals in the narthex are based on the parables of the Good Samaritan and the Good Shepherd.

In the northern side-chapel, dedicated to the Mother of God, the western wall is occupied by a composition by P. A. Svedomsky: "The Entry of Our Lord into Jerusalem".

Other murals in this side-chapel depict various events in the life of the Mother of God: "The Annunciation", "The Nativity of the Blessed Virgin", "The Presentation of the Blessed Virgin in the Temple", as well as "The Nativi-

ty of Christ" (based on a composition by M. V. Nesterov).

In the central dome of the church (above the pendentives which contain images of the four Evangelists in keeping with tradition) there is an image of the God-Man in the middle of the heavenly vault surrounded by Angels, Seraphim and Cherubim.

The murals in all the three sanctuaries depict our forefathers and early Christian saints. Here are Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom as well as less commonly depicted saints such as Gregory of Neocaesarea and Ambrose of Milan in the sanctuary of the northern side-chapel; Sts. Irenaeus of Lyons and Abercius of Hieropolis—in the sanctuary of the southern side-chapel; Sts. Gregory Dialogos and Clement, both Bishops of Rome; Sts. Cyril and Methodius Equal to the Apostles, and Sts. Peter of Alexandria and Spyridon of Tremithus—in the main sanctuary; the holy forefathers: Joachim and Anne—in the northern sanctuary; Abraham, Isaac and Jacob—in the southern sanctuary where there are also images of the Egyptian hermits: St. Antony the Great and St. Pimen the Great.

In the synthronon of the main sanctuary there is a painting of the Resurrection of Christ on glass which is illuminated from behind; in the side-chapel of the Vladimir Icon of the Mother of God is the painting: "Gethsemane" and in the Chapel of St. Pimen—"The Appearance of Christ to St. Mary Magdalene".

Above the Holy Doors is the picture: "The Crucifixion of the Son of God" (surrounded by Angels), a composition by V. M. Vasnetsov. Painted in the centre of the vault is the Holy Spirit as a dove and below—twelve lambs facing the Lamb who is in the middle of the composition (to the words of Christ: *I send you forth as lambs among wolves—Lk. 10. 3*).

The icons in the church have been collected by the clergy and parishioners over a period of more than three and a half centuries.

In keeping with tradition, to the left of the Holy Doors is the patronal icon of the Holy Trinity to Which the main altar is dedicated⁴.

The oldest icon in the church is the Kazan Icon of the Mother of God executed in the Moscow style of icon painting of the 16th-17th centuries⁵.

The Tikhvin Icon of the Mother of God has an interesting history. It was painted in 1695 by Fedot Feofanov, court icon-painter, and donated to the Church of the Tikhvin Icon of the Mother of God in Sushchevo, as indicated by a barely visible inscription under the image which reads: "according to the promise by Protopresbyter Feofanov, the confessor of Their Majesties, of the Palace Cathedral of the Presentation of Christ in the Temple".

The most interesting icons in the iconostasis of the northern side-chapel are the Tikhvin Icon of the Mother of God (18th century)⁶ and the "Saviour Great Hierarch" (early 18th century). The latter is richly ornamented: vestments of the Saviour are strewn with pink and lilac flowers, and He sits on a carved golden throne decorated with a niello design. Such rich ornamentation is rare even in the baroque style of painting.

In the northern side-chapel there is a specially venerated Vladimir Icon of the Mother of God (early 18th century) executed in the best traditions of Russian icon painting of the 16th-17th centuries [feast days: May 21 (June 23), June 23 (July 6) and August 26 (September 8)]⁷.

The most revered icons in this side-chapel are: the Icon of the Mother of God "Joy Unhoped-For", popularly known as "of St. Pimen's Church" (early 20th century), and an icon of St. Nicholas (18th century) before which molebens are often conducted.

An artist's eye may be caught by another icon in the iconostasis of St. Pimen side-chapel, a full-length image of the Saviour against a formal landscape painted in the West European style. The smooth style of painting, general composition of the icon and manner of painting of the face are strongly reminiscent of the style of Tikhon Filatov, a court icon-painter, and is a fine example of the Moscow school of icon painting of the late 17th and early 18th centuries.

Yet another icon of the Moscow school in the iconostasis is an 18th-

ury "Annunciation", featuring an exalted architectural background in late baroque style.

Next to it there is a specially revered icon of St. Pimen the Great [feast day: August 27 (September 9)]⁹.

Opposite this icon, before the solea of the iconostasis, there is a big icon-case containing the Kazan Icon of the Mother of God¹⁰ which was mentioned above. To the right of it there is a screen with a small icon of St. Pimen. In the upper part of niches within deep arches in the first tier of the iconostasis are the icons of the festal calendar—the Twelve Great Feasts. They are finely executed miniatures some of which were attributed, although without sufficient reason, to V. M. Vasnetsov. The festal tier in the northern side-chapel contains icons of the Theotokian feasts, whereas icons of our Lord's feasts are in the main iconostasis and in the southern side-chapel. Besides these miniatures, there are two more in the same tier: "The Appearance of The Angels to Abraham" (over the Vladimir icon of the Mother of God) and the icon with the theme: *Come unto me, all ye that labour and are heavy laden* (over the South Door of the main sanctuary). In the second tier of the main iconostasis there are full-length icons of the Twelve Apostles facing the Saviour sitting on the throne.

In the northern side-chapel there is a composition by V. M. Vasnetsov: The Mother of God sitting and holding the Divine Infant, surrounded by the Old Testament Prophets, who prophesied that the Son of God would be born to us.

In the southern side-chapel, there is a parallel composition: four Prophets who foretold the coming of Christ into the world. They are facing God the Word, Who is depicted holding a cross and a scroll symbolizing the Gospel in the words *In the beginning was the Word.*

His Holiness Patriarch Pimen and the Church of St. Pimen

The spiritual bond between His Holiness Patriarch Pimen and the church dedicated to his heavenly patron has a history of more than 50 years. The church dissensions of those years and

then the illness and death in 1923 of the rector of St. Pimen's Church, Father Mikhail Steblev, had a deplorable effect on the right-hand choir; we know nothing about its composition and directors. All we know is that at the time of Father Mikhail there were two choirs in the church. In the early 1920s, a children's choir was formed under the direction of a certain Zinaida Ivanovna [her surname is unknown] which sang molebens once a week before the Vladimir Icon of the Mother of God. The young choristers were taught by the precentor of the right-hand choir, Stefan Andrusenko, but gradually these choirs were dissolved.

In 1926-1927, the rector, Father Nikolai Bazhanov, invited a musically gifted priest, Father Mikhail Seredinsky, and entrusted him with the task of organizing a good choir in his church. Father Mikhail was serving in the Church of St. Irina the Martyr and had some experience as a precentor. A new choir was formed including members of the former children's choir.

Shortly after, Father Nikolai Bazhanov invited a young novice named Platon (he was given this name when he entered the novitiate of the Moscow Monastery of the Presentation of Christ in the Temple in 1925) who had some experience having conducted choirs in several Moscow churches.

As one can see from the photograph which, according to N. A. Noev¹¹, was taken on Holy Trinity Day (June 3, 1928), the choir of St. Pimen's Church had 60 to 70 singers.

The new precentor quickly won the respect of the parishioners and the rector, Father Nikolai Bazhanov, who often invited Novice Platon to his home. The widow of Father Nikolai recalled that during those visits and conversations in the family circle they discussed various matters, including the forthcoming profession of Platon. Father Nikolai advised him to take the name of St. Pimen the Great.

After he was professed in the Lavra Skete of the Holy Spirit the Paraclete of the Trinity-St. Sergiy Lavra on October 4 (September 21), 1927, Monk Pimen continued to conduct the choir till 1931. Later on he served as a precentor in the Dorogomilovo Cathedral



The choir of the Church of St. Pimen. June 3, 1928. From left to right in the centre of the second row: the precentor, Monk Pimen; the rector, Archpriest Nikolai Bazhanov; Father Vladimir Sokolov and Deacon Aleksandr Lyubimov

Church of the Epiphany in Moscow. But he did not remain there for long. On July 16 (3), 1931, he was ordained hierodeacon in the same cathedral, and on January 25 (12), 1932—hieromonk.

Approximately a year later, Ivan Vasilievich Golunsky, precentor of the Church of the Protecting Veil of the Mother of God in Lyshchikov Lane, was invited to conduct the choir at St. Pimen's Church.

Hieromonk Pimen was sent to minister in a parish where he served until 1949 when he was appointed Father Superior of the Trinity-St. Sergiy Lavra. Almost every year, since December 1957, first as Bishop of Dmitrov, then as Archbishop of Tula and Belev, Metropolitan of Leningrad and Ladoga and, finally, as Metropolitan of Krutitsy and Kolomna, he has marked "with prayer his name-day in the church of his heavenly patron, St. Pimen" [JMP No. 10, 1972, p. 17].

Since his enthronization, His Holiness Patriarch Pimen has led the solemn services in St. Pimen's Church every year on his name-day [see JMP

No. 10, 1971, and subsequent issues].

These annual patriarchal services in St. Pimen's Church are a joyful autumn celebration for Orthodox Muscovites who gather in thousands inside and outside the church.

* * *

St. Pimen's Church, which was built in the days of His Holiness Patriarch Nikon by the *vorotniki* (guards at city gates), is well known to the best vers of Moscow today. Here, His Holiness Patriarch Pimen began his ministry. The church has three altars dedicated to the Life-Giving Trinity, to the Vladimir Icon of the Mother of God and to St. Pimen the Great.

As is known, Muscovite Russia took shape as a state under the spiritual guidance of the Monastery of the Life-Giving Trinity which was founded by St. Sergiy of Radonezh, the Hegumen of the Russian land. Before His Holiness Patriarch Pimen was professed, his heavenly patron was St. Sergiy [his baptismal name]. Today Patriarch Pimen is the Holy Archimandrite of Trinity-St. Sergiy Lavra.



Hieromonk Pimen Izvekov with members of the choir in the Church of St. Pimen in 1932

The Vladimir Icon of the Mother of God, under whose protection the Orthodox Prince St. Andrei of Bogolyubovo and the foundation of Great Russia in the 12th century, is the Patroness of the city of Moscow, and Patriarch Pimen its ruling hierarch today.

St. Pimen the Great is the heavenly patron of His Holiness Patriarch Pimen. Such is the profound spiritual bond between His Holiness Patriarch Pimen and St. Pimen's Church in Moscow. It counts for the deeply moving and solemn atmosphere that prevails at divine services there on the name-day of the Primate of the Russian Orthodox Church. On that day the Church of St. Pimen is always filled to capacity byious believers of Moscow who arrive from all parts of the capital to offer up their prayers to the Holy Trinity, to the mother of God and to St. Pimen the great for the good health, salvation and long life of their First Bishop and father.

NOTES

¹ Deacon Vasiliy Dmitrievich Troitsky (1888-1959), was a son of a clergyman, served for a long time as a precentor and later as deacon in the Holy Trinity Cathedral in the town of Pochayevsk, Moscow Region.

² Protodeacon Sergiy Sergeyevich Gromov was born in 1918. Finished eight grades at school, then studied at the college of metallurgy (1935-1940). When the theological schools were opened in Moscow in 1944, he finished two years at the seminary and was appointed to serve as deacon and sacristan in the Cathedral of the Epiphany in Moscow. A year later was appointed to the Church of St. John the Baptist at Presnya where he served for 14 years, up to 1961. While he was a staff member of the cathedral, he trained for two months under Protodeacon M. K. Kholmogorov.

³ Protodeacon Mikhail Kuzmich Kholmogorov (1870-1951) possessed a magnificent base voice and a fine musical ear, purity of soul and kindness of heart. He was sketched by the painter P. D. Korin for his unfinished canvass "The Passing of Russ. Requiem. 1935-1959". He turned down numerous and persistent invitations to train and be a secular musician because he regarded his diaconal ministry to be his vocation. He served with equal reverence in the majestic Church of Christ the Saviour and also in the small Church of the Resurrection (Voskresenie Slovushcheye) in Aksakov Lane.

⁴ The icon of the Holy Trinity depicts three Angels (without Abraham and Sarah) sitting at a table. Behind them is a big tree and to the left—a house.

The painting combines traditional 17th century features (robes ornamented with gold and the iconographic composition) with new naturalistic traits typical of the first half of the 18th century borrowed from European art. The icon is a typical example of the Moscow style of icon painting of the post-Petrine period. The faces of the Angels are painted in the style of Simon

Ushakov, the Moscow icon-painter of the late 17th century.

⁵ The Kazan Icon of the Mother of God may be classified as late 17th century. It has been retouched numerous times. The Mother of God is depicted to the shoulders. The face which is larger than natural is finely drawn in the icon-painter's simple but firm style.

⁶ The Tikhvin Icon of the Mother of God is in size and style an exact copy of the early miraculous icon. It was retouched many times. It is painted in the fine style of one of the leading icon-painters of that time at court. The features of the Mother of God and the Divine Infant are especially fine.

⁷ The Vladimir Icon of the Mother of God resembles in detail the early miraculous icon. Although it may be classified as mid-18th century, it bears traits of the mid-17th century art tradition. The icon is executed with great skill which is revealed both in the faces and in the complicated details of the garments. The painting follows a traditional style creating a sculptured effect. The colours are bright and contrasting: the Divine Infant is clad in a red and blue chiton. The icon has been retouched many times.

⁸ Commonly called "Joy Unhoped-For" because its composition is based on the original of that name which is deeply revered by Muscovites. The icon was a gift to the church from Father Vasilii Skvortsov who served in this church in the 1950s and was probably made to order by him.

⁹ The icon is a full-length portrait of St. Pimen the Great, showing the holy ascetic praying in the desert. His right hand is raised in a prayerful gesture and in his left hand he holds open scroll with the 34th Psalm. The saint is robed in a schemamonk's habit with the hair thrown back and wearing a brown mantle. The composition is solemn and the colour scheme subdued and harmonious. The icon is in the style of Simon Ushakov and may be classified as mid-18th century.

¹⁰ This icon of the Mother of God is painted on glass. It was brought to St. Pimen's Church from the Church of the Kazan Icon of the Mother of God in Sushchevo, where it was especially revered by the worshippers. When St. Pimen's Church was under the Renovationists the icon was broken. Attempts at restoration were made in the days of the rectors—Archpriests Mikhail Golunov and Valerian Nikolaev.

¹¹ N. A. Noev at times replaced Monk Platina as precentor.

LITERATURE

[1] V. Shishigin. Name-Day of His Holiness Patriarch Pimen—*JMP* No. 10, 1972.

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[3] *JMP* No. 10, 1971.

Deacon SERGIY GOLUBTSOV

The Joy of Brotherly Communion

Sisterly relations between the Russian and Serbian Orthodox Churches are deeply rooted in history. Over the centuries these bonds have been constantly promoted and strengthened. The exchange of ecclesiastical delegations undoubtedly furthers the consolidation of fraternal ties. It deepens the traditionally good relations existing between the Churches and peoples of our countries.

From May 5 to 16, 1981, a delegation of the Moscow Patriarchate visited Yugoslavia on the occasion of the 25th anniversary of Archpriest Vasilii Tarasiev's service at the Podvorye of the Russian Orthodox Church in Belgrade. The delegation comprised: Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations (head of the delegation), Archpriest Georgiy Goncharov, Protodeacon Vladimir Nazarkin and P. A. Kutepov—staff members of the DECR.

At the Belgrade Surčin Airport the delegation was met by Bishop Danilo of

Marča, Vicar of His Holiness Patriarch German of Serbia, Archpriest Vasilii Tarasiev and officials of the USSR Embassy in the SFRY, Yu. A. Bragin and Yu. V. Golovatyi.

After a thanksgiving moleben in the Holy Trinity Church of the podvorye the delegation paid a visit to His Holiness Patriarch German. Bishop Iov conveyed to His Holiness Patriarch German the message of His Holiness Patriarch Hilarion of Moscow and All Russia.

That same day the delegation, accompanied by Archpriest Vasilii Tarasiev and Yu. V. Golovatyi, went to one of the oldest convents of Serbia—Žiča, founded by St. Sava of Serbia in the 13th century. This holy cloister is the most revered by the Orthodox believers of Yugoslavia. In the convent the guests were cordially welcomed by Bishop Stefan of Žiča, the clerics and sisters (in the cloister there are about 40 nuns).

On May 6, the Feast of the Great Martyr St. George the Victorious, Divine Liturgy was concelebrated by

ops Stefan and Iov, assisted by the Iberian and Russian clerics.

After the brotherly repast, Bishop Stefan showed the Russian delegates round the convent and its churches, particularly the memorial Church of Deacon Avvakum, built on the spot where several thousand Serbs, victims of the Ottoman genocide, were tortured to death and buried. Then the guests inspected the convent's icon painting studio. There were Russians among the masters of the murals in the churches. On the way to the town of Kragujevci, where the diocesan administration centre of Bishop Savva of Banat is situated, the delegation visited two cloisters: the Drača Convent, (in which 25 nuns are fulfilling their obediences), where we venerated at the shrine of St. Sava the Serb (16th century), and the Inunciation Convent.

In the evening, the guests left for Belgrade. On May 7, the delegation of the Moscow Patriarchate went to the executive Veće of Serbia; it was received by Zivimir Stankević, Chairman of the Commission for Religious Affairs of the Socialist Republic of Serbia. Z. Stankević told us about the good relations that have been established between the State and the Serbian Orthodox Church. The State helps the Serbian Church to restore monasteries and churches—the historical and architectural monuments of the Serbian people. Recently some measures have been taken to improve the social security of the clergy. "Monastery subsidiary farms", Stankević noted, "are a model of collective management: they are always self-supporting and bring profit both to the Church and the State."

Then the delegation of the Russian Orthodox Church called at the USSR Embassy in Belgrade where it was cordially received by N. N. Rodionov, Ambassador of the USSR to the SFRY. That same day, the guests were invited to dinner given in the Patriarchal chambers. His Holiness spoke warmly about the help the Russian brothers of the Faith had given the Serbs both in the past and in the last half of this century. There were many Russian professors teaching at theological and secular schools and some of the churches were decorated by Russian icon painters.

After the reception, the guests visited a number of Belgrade churches.

On May 8, the Feast of St. Mark the Evangelist, at the invitation of His Holiness Patriarch German, the members of the Russian Orthodox Church delegation took part in the Divine Liturgy concelebrated by His Holiness Patriarch German with Bishop Iov of Zaraisk and Bishop Danilo of Marča, assisted by 12 priests and 12 deacons, in the majestic Cathedral of St. Mark.

In the Serbian Orthodox Church over ten deacons participate in festal services. They chant in turns one or two petitions of the Ektene of Peace or that of the Fervent Supplication.

The festal divine service ended with a procession that went round the cathedral three times.

After the repast the delegation went to see the fortress of Kalemegdan, built in the 13th century in the old city.

On May 9, Victory Day, the delegation of the Russian Orthodox Church together with representatives of the USSR Embassy, the SFRY Government and the city's public laid a wreath at the monument to the warriors-liberators of Belgrade.

Near the monument there is a city cemetery where many Russian people repose, including those who fell during World War I. Funeral services for them were usually held in the Russian Church of the Iberian Icon of the Mother of God. In this church a moleben was said to the Most Holy Mother of God by the members of the delegation of the Moscow Patriarchate and then the Lity for the Dead. The Lity for the Dead was also said in the burial-vault by the Russian church where our compatriots, who were killed during World War I on the Salonica front, are buried.

That same day, the delegation visited "The House of Flowers" where the President of the SFRY Josip Brož Tito is buried and laid flowers on his tomb.

Then our delegation visited the Dormition Monastery in Rakovici—the out-of-town residence of His Holiness Patriarch German—in the grounds of which is the grave of His Holiness Patriarch Dimitrije († 1930), the first Patriarch after the restoration of the Patriarchate in the Serbian Church. The members of the delegation sang "Eternal Memory"

at the grave of the Primate of the Serbian Church.

On May 10, in the Holy Trinity Podvorye during Divine Liturgy, which was celebrated by the assembly of Russian and Serbian clergy, at the Lesser Entrance, Vladyka Iov bestowed a high patriarchal award—a mitre—upon the dean of the podvorye, Archpriest Vasiliy Tarasiev. The Liturgy was attended by Bishop Emilian of Slavonia, Bishop Iriney of Niš, Bishop Danilo of Marča as well as by Archbishop Alojz Turk (Roman Catholic) of Belgrade and Bishop Michele Cecchini, *Pro-Nunzio Apostolico* in the SFRY.

In the morning of May 11, in the Holy Trinity Church of the podvorye a panikhida was said at the grave of the first dean of the podvorye, Vitaliy Tarasiev; then, the delegation left for the town of Sremski Karlovci; on the way they stopped over at the Krušedol Monastery. In Sremski Karlovci, the guests were shown the baroque Cathedral Church of St. Nicholas built in the 18th century. The Gospel presented to the cathedral by Peter I is still preserved there. The guests also saw the theological seminary. In 1934, the building was the residence of the Serbian Patriarch; the residence was transferred to Belgrade in 1937.

Today there are 120 students in the seminary. The rector, Archpriest Mladomir Todorović, told the guests about the life of the theological school. The Serbian Orthodox Church has four seminaries: in Belgrade, Sremski Karlovci, Prizren and Croatia. The study course is five years.

After the cordial reception in Sremski Karlovci our delegation departed for the town of Novi Sad where it paid a visit to Vladyka Nikanor of Bačka, the oldest bishop by consecration (since 1947) in the Serbian Church. The guests visited the Cathedral Church of the Great Martyr St. George the Victorious, in which Russian church banners and a Gospel are still preserved.

In the evening, the delegation returned to Belgrade.

On May 12, the guests saw the sights of Belgrade. Next day they went to the Ravanica Convent situated in picturesque surroundings—the oldest cloister of the Serbian Church, it was founded

in 1381. (On July 19, 1981, the convent marked its 600th anniversary.) Hegumenia Gavriila and the sisters (in the convent there are 30 nuns) joyously welcomed the guests. In the mediaeval Church of the Ascension the members of the delegation venerated at the shrine of St. Romylus of Sinai.

From the Ravanica Convent the delegation went to the Convent of the Prophet Manasseh, founded according to tradition by a Russian monk. In the cloister we were cordially met by Hegumenia Parasceve and the nuns. The Convent of the Prophet Manasseh was the centre of enlightenment of Serbia in the 14th century. More than two thirds of the early Serbian books, that have come down to us, were written in this cloister.

Over the centuries this cloister was destroyed numerous times. The latest restoration was completed in 1959-1960.

Many sisters of the convent spoke warmly of the unforgettable days they had spent in the Trinity-St. Sergiy Lára, and the other monasteries and churches of Russia. Singing the Paschal stichera, the sisters of the cloister said the Russian pilgrims off.

On the way to Belgrade, the delegation inspected the new imposition Church of St. Sava in the village Krnevo. The young architect, Dr. goslov Zivanović, adorned the pews and other parts of the church with early Christian symbols.

On its return to Belgrade, the delegation was invited to the Theological Faculty of the Serbian Orthodox Church, where a meeting took place with the dean, Archpriest Dušan Kašić and professors of the faculty. The Theological Faculty was founded in 1906 but it began to function properly only in 1920. Its first professors were Russian theologians and scholars. One hundred forty students, including girls, study at the faculty. There is a department of extramural (correspondence) courses as well. The study course is four years. The Belgrade Theological Faculty maintains close fraternal relations with the theological schools of the Russian Orthodox Church.

On May 15, the eve of the departure to Moscow, the members of the delegation held a moleben in the Holy Trinity

Ivorye after which they paid a fare-
l visit to His Holiness Patriarch
man. The head of the delegation,
dyka Iov, thanked His Holiness for
opportunity to see the life of the
bian Orthodox Sister Church.

hat same day, the guests visited the
ederal Church of St. Michael the

Archangel and the Theological Semina-
ry of St. Sava where they had a talk
with its rector, Archpriest Dušan Dačić.

On May 16, the delegation of the
Russian Orthodox Church left for its
homeland.

Archpriest GEORGIY GONCHAROV

In Memory of Fyodor Mikhailovich Dostoevsky

The Serbian Orthodox Church marked the 100th anniversary of the death of the great Russian writer and thinker Fyodor Mikhailovich Dostoevsky. On February 9, 1981, a panikhida was held in the Convent of the Presentation of the Blessed Virgin in the Temple on April 9, with the blessing of His Holiness Patriarch German of Serbia, the Podvorye of the Moscow Patriarchate in Belgrade held a solemn meeting. It opened with a short prayer at 6 p. m. in the hall of the Serbian Patriarchate.

The function was attended by His Holiness Patriarch German and members of the Holy Synod—Bishop Emilian of Slavonia, Bishop Stefan of Žiča, Bishop Pavel of Raska and Prizren, as well as other hierarchs of the Serbian Church, professors of the Theological Faculty headed by the dean, the rector of the seminary, students, professors of secular faculties, and representatives of the public and the Belgrade clergy. Present were also officials of the USSR Embassy in the SFRY. The dean of the podvorye, Archpriest Silvij Tarasiev, in his opening speech stressed that Dostoevsky was a great writer who was deeply stirred by questions of spiritual life, the solution of which he found in Christianity.

Dr. Hadji Nedelko Kangrga* read a paper: "The Image of Alyosha Karamazov as Perceived by Believers".

"In this paper", Dr. Kangrga said, "do not appraise the significance and greatness of Dostoevsky, because it is

outside my competence. I only want to speak about the perception and the possibility of using the great values which Dostoevsky has left us in his spiritual legacy. He has given them to us in a completed form, in the convincing image of his hero, Alyosha Karamazov.

"I shall speak about this as a believer, as a man, who, after his pilgrimage to the Holy Land, has become firmly convinced that the reflection of the Eternal Christ can be found, first of all, in 'Christ-like personalities'. Dostoevsky, supported by facts in Russian life, shows us such a personality in *The Brothers Karamazov*. It is Alyosha.

"Dostoevsky's work strikes one as a sermon about the image of Christ in man. The writer himself speaks as a proponent of the mission of Orthodoxy in the world, a mission which is aimed at raising the world to the Church".

The idea of universal brotherhood in Christ, upheld by F. M. Dostoevsky, and realized many times in the history of the Slavonic peoples, gains ever increasing importance in our days. One should not forget that love for one's neighbour is manifested in patience and self-sacrifice. Dostoevsky shows all this by examples taken from life.

"He stresses especially the importance of monasticism, because monks preserve the image of Christ sacredly, indeed, while in solitude, the image glorious and pure, the image of God's Truth, in order to reveal it to the world.

"Dostoevsky shows the way out of the darkness of sin, fills us with faith and hope of being cleansed from sin through repentance, humility and mutual forgiveness. He tells us that fragrant flowers of beauty and joy grow in man's heart under the beneficent influence of Christ."

Dr. Hadji Nedelko Kangrga is the Chairman of the First Serbian Choral Society, a surgeon and author of many books on religious themes.

Dr. Kangrga also spoke of his attitude to the other heroes of the novel by F. M. Dostoevsky *The Brothers Karamazov* and concluded his paper with Alyosha's words on the general resurrection.

After a short interval, Miloš Žutić, an actor of the Drama Theatre, read an excerpt from the novel *The Brothers*

Karamazov. A soloist of the podvoz choir G. G. Melnikova sang to the accompaniment of Dragomir Radivoje "The Legend about Christ", a poem I. I. Kozlov set to music by P. I. Tchaikovsky.

Belgrade

Archpriest VASILY TARASE

NEWS FROM THEOLOGICAL SCHOOLS

The Beginning of the Academic Year and Annual Convocation at the Moscow Theological Schools

The Moscow theological schools, which are located in the Lavra of St. Sergiy of Radonezh, have entered their new academic year with prayer. On September 1, Archimandrite Prof. Aleksandr, the assistant rector, led the Divine Liturgy celebrated by the lecturers and students in Holy Orders*.

In his sermon, "On Pastoral Ministry", which he delivered after the Liturgy and before the moleben, Archimandrite Aleksandr pointed out that pastorship is a special kind of service of the Church. Although carried out on earth, he said, it is heavenly by nature.

After the moleben and breakfast, everyone proceeded to the Cathedral of the Life-Giving Trinity, to the shrine of St. Sergiy, who spiritually guides the Moscow theological schools.

With the blessing of Archimandrite Ieronim, the father superior of the Lavra, Hegumen Georgiy, a teacher at the seminary, delivered an exhortation addressed to the students. Archimandrite Eleftheriy, the senior helper to the assistant rector, led the moleben to St. Sergiy.

When the moleben was over the lecturers and students reverently kissed the holy relics of St. Sergiy, while Archbishop Pitirim, professor at the academy, aspersed them. The Liturgy for

the Dead was held by the monument in the academy garden for the departed teachers of the Moscow theological schools.

Then there was a meeting devoted to the beginning of the new, 1981/1982 academic year, in the assembly hall of the Moscow theological schools.

Archimandrite Prof. Aleksandr reported on the results of the entrance examinations. Prof. M. S. Ivanov, Secretary of the Academy Council, read out the congratulatory telegram on the occasion of the new academic year addressed to the Moscow theological schools.

Hierodeacon ALEKSEY
MTS teacher

* * *

On October 14, the Feast of the Protecting Veil of the Most Holy Mother of God, the Moscow theological schools marked solemnly their patronal feast and held their annual convocation.

On the eve of the feast, October 13, All-Night Vigil was conducted in the Academy Church of the Protecting Veil, and on the feast day itself, Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, concelebrated Divine Liturgy with Archbishop Gedeon of Novosibirsk and Barnaul and Bishop Vassila of Cheboksary and Chuvasia. The archpastors were assisted by faculty members of the Moscow Theological Academy and Seminary and guests from the Leningrad and Odessa theological schools. The Liturgy was

* From August 27 to September 4, 1981, Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, was attending the meeting of the Joint Theological Commission on Orthodox-Lutheran Dialogue in Helsinki, Finland.



Metropolitan Aleksiy of Kalinin and Kashin leading the moleben after Divine Liturgy in the MTA Church of the Protecting Veil on October 14, 1981

ended by Metropolitan Aleksiy of Kalinin and Kashin, Archbishop Vasilii of Brussels and Belgium, and Archbishop Melkisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe. At the Lesser Entrance, with the blessing of His Holiness Patriarch Pimen the rector, Archimandrite Vladimir, bestowed sacerdotal awards upon the teachers of the Moscow theological schools. After the gospel lesson, Vladyka Vladimir preached a sermon on the theme of the Last. Following the Liturgy, all the clergymen and clerics conducted a final moleben.

The annual convocation opened at 2 p.m. in the academy church. His Holiness Patriarch Pimen of Moscow and All Russia arrived for the solemn meeting. Among the guests of honour were Metropolitans—Antoni of Leningrad and Novgorod and Aleksiy of Kalinin and Kashin; Archbishops—Vasilii of Brussels and Belgium, Melkisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe, Deacon of Novosibirsk and Barnaul; Bishop Varnava of Cheboksary and

Chuvashia, as well as Archimandrite Niphon, Dean of the Antiochene Metochion, in Moscow, and representatives of the Council for Religious Affairs and local secular authorities.

After the singing of the Troparion to the Protecting Veil, Prof. M. S. Ivanov, Secretary of the Academy Council, read a paper reviewing the 1980/1981 academic year. He summed up the work of the 33rd graduation from the academy, the 35th from the seminary and the 18th from the Correspondence Courses at the Moscow theological schools. Prof. K. E. Skurat read the paper "Holy Orthodoxy in Faith and Life".

His Holiness Patriarch Pimen delivered a speech (see p. 9).

The Vladyka Rector thanked His Holiness Patriarch Pimen, while the choir sang "Many Years" in his honour. The guests from other theological schools delivered greetings.

The Secretary of the Council of the Moscow Theological Academy and Seminary read out the telegrams of greeting from the members of the Holy Synod of the Russian Orthodox

Church; from the venerable archpastors; Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra; Father Stanislas Mazhejka, Rector of the Roman Catholic Church of St. Louis in Moscow, the alumni and friends of the Moscow theological schools.

The Vladyka Rector thanked Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra, and the

brethren as well as the representatives of other theological schools for their help and assistance in teaching and educating the Orthodox youth.

The student choir under the direction of their teacher, M. Kh. Trofimchuk, sang several canticles.

The solemn meeting ended with the singing of the Kontakion to the Protecting Veil of the Mother of God.

Hegumen EVFIMIY, MTA lectui

IN THE DIOCESES

Moscow Diocese On September 11, 1981, the Beheading of St. John the Baptist of Our Lord, Metropolitan Yuvenaliy of Krutitsy and Kolomna celebrated Divine Liturgy and conducted a moleben in the Church of St. John the Baptist in the village of Afineyevo, Naro Fominsk District.

On September 12, the Feast of the Translation of the Relics of the Orthodox Prince St. Aleksandr Nevsky, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of St. Nicholas in the town of Solnechnogorsk. One of the chapels of this church is dedicated to St. Aleksandr Nevsky. After the festal moleben, "Many Years" was sung.

On September 19, the Feast of the Miracle of St. Michael the Archangel in Chonae, Vladyka Yuvenaliy celebrated Divine Liturgy in the Church of the Holy Trinity in the village of Turbichevo, Dmitrov District. This feast is deeply revered in the locality. After the Liturgy there was a procession round the church and "Many Years" was sung.

On September 27, the Feast of the Exaltation of the Holy Cross of Our Lord, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in the village of Nesterovo, Orekhovo-Zuevo District.

During divine services in the parishes, Vladyka Yuvenaliy preached sermons expounding the feasts being celebrated and their role in our salvation. Then he blessed the believers.

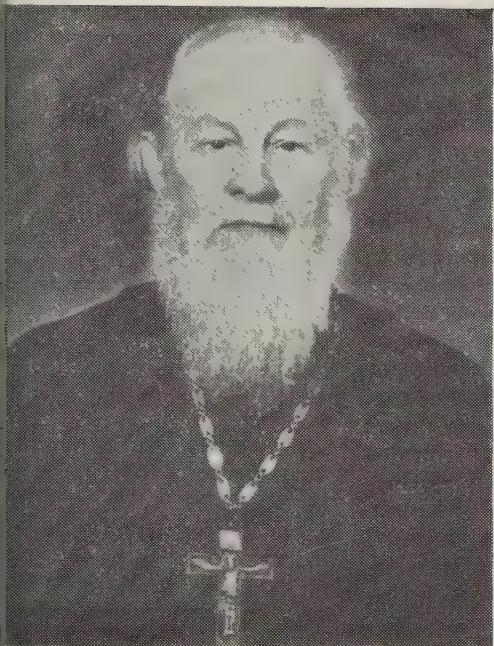
Kaluga Diocese On May 9, 1981, Victor Day, the Cathedral Church of St. George in Kaluga was crowded with worshippers, who came to offer the Lord their thanksgiving prayers for granting victory to our army and to pray for their relatives, military leaders and soldiers who gave their lives for the freedom and independence of our Motherland.

The joy of the feast was enhanced this year by the 80th birthday and 60th anniversary of service in His Orders of Archpriest Leonid Nenarokov, the oldest superannuated cleric of the Kaluga Diocese.

Archpriest Leonid often visits the church and assists at divine services conducted by the ruling hierarch. In 1979, on the occasion of the 180th anniversary of the foundation of the Kaluga Diocese, Father Leonid was awarded by His Holiness Patriarch Ilia II men the Medal of St. Sergiy of Radonezh, 1st Class, for his zealous and diligent service in the diocese for years.

On May 9, 1981, Archbishop Nikita of Kaluga and Borovsk celebrated Divine Liturgy in the cathedral church assisted by the diocesan clergy and Father Leonid himself.

Following the Liturgy and thanksgiving moleben with the singing "Many Years", Archbishop Nikita warmly congratulated Archpriest Leonid on this joyful and auspicious day.



Archpriest Leonid Nenarokomov

**Vilna
Diocese** *Celebrations in honour of the 150th anniversary of the Dormition Church in Vevis.* As one enters the small town of Vevis, which is situated 40km. from Vilnius, one comes upon the magnificent Church of the Dormition of the Most Holy Mother of God.

August 28, 1980, the Feast of the Dormition of the Most Holy Mother of God, marked the 150th anniversary of its consecration. Major repairs were

completed by that day through the zealous efforts of the parishioners, the church council and the rector of the church, Hegumen David.

Bishop Viktorin of Vilna and Lithuania arrived for the celebrations. The Vladyka was welcomed joyously and cordially. Hegumen David greeted the archpastor inside the church. The church was consecrated, after repairs, before Divine Liturgy. At the end of the Liturgy, the Vladyka preached a sermon on the festal theme and exhorted the believers to pray always to the Patroness of their church and place all their trust in Her. Vladyka Viktorin noted also the great merits and zeal of the rector.

The Vladyka thanked the parishioners for their assistance in the restoration of the church.

The Divine Liturgy was followed by the festal moleben with a procession round the church. The Vladyka blessed the parishioners who thanked the Vladyka warmly for his visit to their parish, his prayers and exhortation.

The Church of the Dormition of the Most Holy Mother of God, which has existed for one hundred and fifty years now, maintains the spiritual warmth of the prayerful communion of the believers. The rector does a lot to promote Christian love among the parishioners. He is deeply respected not only by the Orthodox but by the Roman Catholics as well, who often attend services in the Dormition Church on feast days.



Archpriest Iosif Afanasievich Potapov passed away on June 23, 1981, in the 82nd year of his life.

He was born on March 25, 1899, Annunciation Day, into a family of a railwayman in the village of Prokunino, Vladimir Gubernia. Since childhood he was fond of divine services and when a boy he sang and read in church. In 1912, he finished the railway vocational school in Vladimir. In 1915, he started working as a clerk in the chancery of Bishop Evgeniy (Mertsalov) of Yuriev, First Vicar of the Vladimir Diocese. At the same time he was the cellarar of Vladyka Evgeniy and a novice at the Bogolyubovo Monastery (near Vladimir) of which Vladyka Evgeniy was the father superior.

In 1919, Iosif Afanasievich was drafted into the Red Army, but in June 1920, he was sent to serve in a military unit in Vladimir, so that on Sundays and feast days Iosif Afanasievich was able to attend divine services in the old Cathedral of the Dormition and the Church of the Holy Trinity.

From 1921, Iosif Afanasievich served as hypodeacon at divine services led by Bishop Afanasiy (Sakharov) of Kovrov.

Father Iosif was filially devoted to and revered Bishop Afanasiy. All his life Father Iosif took every chance of seeing Vladyka Afanasiy and their contacts were always filled with deep spiritual joy for both of them. After the death of Bishop

Afanasiy (May 15, 1962), Father Iosif recalled him with great tenderness and reverence; and every year, on the anniversary of his death, he prayed at his grave (for the obituary see JMP No. 12, 1962, p. 15).

In January 1922, Father Iosif was demobilized and in February he got married.

On February 25, 1922, the Feast of the Iberian Icon of the Mother of God, Bishop Afanasiy ordained his spiritual son deacon to serve in the Church of the Holy Trinity, in which he served till November 2, 1931.

Father Iosif loved his family deeply; he brought up his children in the spirit of Christian justice and goodness, and instilled in them a sense of responsibility and patriotism. He helped materially his friends and re-

latives in need and especially the sick and old. When Bishop Afanasiy was away for long periods, Father Iosif took care of his elderly mother. She called Father Iosif her second son because of his kindness and sincere love.

In June 1934, Archbishop Rilim, vicar of the Patriarchal Locum Tenens, sent Father Iosif to serve as deacon in the Church of the Dormition in the village of Petushki, Moscow Region where he was under obedience till May 1, 1936.

At the beginning of the Great Patriotic War, Father Iosif was drafted into the Red Army and sent to serve in a construction battalion. During the siege of Leningrad, under trying conditions of artillery fire and bombardment, he helped build defenses, repair airstrips and other military



Archpriest Iosif Potapov (right) and Bishop Afanasiy Sakharov

installations near Gatchina and Sinoe Selo.

On April 30, 1946, after de-bilitation, Metropolitan Grigori (Chukov) of Leningrad and Novgorod appointed him deacon serve in the Cathedral Church St. Nicholas in Novgorod.

On Easter of 1947, His Holiness Patriarch Aleksiy raised him the rank of protodeacon, the cause of the elevation was read Bishop Simeon of Luga, Vicar of the Leningrad Diocese, in Cathedral of the Transfiguration, on June 18, 1947.

On September 12, 1947, Bishop Neophyton ordained Deacon Iosif Sibyter in the Cathedral of St. Nicholas in Leningrad. Later Father Iosif said that the ordination came as a great surprise to him, because, in his humility, he did not consider himself worthy being a priest.

For 34 years, Father Iosif humbly carried out his pastoral ministry, right up to his blessed demise. He had an excellent knowledge of the Church Rule, lived it strictly, and instilled the believers love for well-organized services. Conscientiously and with a deep awareness of sacerdotal responsibility, he conducted numerous Occasional Services and often helped other priests to administer the Sacraments.

For his diligent ministry, Father Iosif received several sacerdotal awards—an epigonation (1948), a skufia (1949), a kamikion (1950), and a pectoral cross (1953).

In 1957, His Holiness Patriarch Aleksiy raised Father Iosif to the rank of archpriest.

In March 1961, Bishop Sergiy (Solubtsov) of Novgorod and Pskovaya Russia appointed Father Iosif confessor to the clergy of Pskovaya Russia Deanery. In 1969, by order of Metropolitan Nikon of Leningrad and Novgorod, Father Iosif was appointed confessor of the Novgorod Diocese. Regarding ailments, Father Iosif dedicatedly served the Russian Church. His zeal was marked by the following awards: a mitra (1962) and an ornamental pectoral cross (1967). In 1972, His Holiness Patriarch Pimen awarded Father Iosif a mitre, and in 1977—the Order of St. Vladimir, 3rd Class.

Father Iosif zealously fulfilled pastoral obedience until the last days of his life. At the end of May 1981, his health deteriorated. In one of his last letters

Father Iosif wrote that after an attack of paralysis he was bereft of speech and could not rise. Prayers and letters became his primary means of spiritual communion. In his letters he asked everyone for their blessing and holy prayers. Father Iosif realized that his earthly life was coming to an end, but he did not fear death.

Three days before his death, he opened the service book and, pointing to the Icon of the Resurrection of Christ, indicated to those present that the Paschal Canon be read. During the reading of the canon he continuously crossed himself and blessed the others.

His last words were: "I am going to the Lord... to the King of Glory..."

The funeral service for the departed was led by Metropolitan Antoniy of Leningrad and Novgorod assisted by the clergy.

Father Iosif Potapov's widespread popularity and the deep respect in which his spiritual children held him brought crowds of people to his funeral. Father Iosif was buried in the Rozhdestvenskoe Cemetery in Novgorod.

Schemamonk Pavel (Pavel Iustinovich Drachov), one of the oldest monks of the Optinskaya Wilderness of the Presentation of the Blessed Virgin, the last starets-monk of this cloister, departed to the Lord peacefully and quietly on March 29, 1981, in the 93rd year of his life.

He was born on June 29, 1888, in the village of Kazinka, Orel Gubernia (now Lipetsk Region). His parents were kind-hearted, simple and God-fearing peasants, who brought up their five children in Christian piety and imbued them with love of God, the Church and men. In 1900, Pavel finished a 3-year parish school and then helped his father on the farm. Religiosity and love for the House of God which he felt even at that age; the reading of religious books and his deep interest in church services and singing determined the life path of Pavel by the time he was twenty. He was not drafted into the army because of his poor health. With the blessing of his parents, in 1910, Pavel set out with his father for the Optinskaya Wilderness of the Presentation of the Blessed Virgin, in Kaluzhskaya Gubernia, with the intention of entering it.



He was received by Starets Vassilij who assigned him to the Skete of St. John the Baptist. His sister, Valentina, entered the Convent of the Kazan Icon of the Mother of God in Shamordino, situated near the Optinskaya Wilderness. The convent was then at the height of its spirituality and at that time the well-known Starets Amvrosij of the Optinskaya Wilderness resided there.

Pavel fulfilled various obediences in the skete. In 1921, after a severe, ten-year novitiate, Pavel was professed with the name of Petr, in honour of St. Peter the Chief Apostle. He won the respect of the brethren and the ecclesiastical authority for his industriousness and diligent fulfilment of his obediences.

In 1924, Monk Petr helped in the Church of St. Nicholas in the town of Kozelsk. In 1925, he moved to Moscow and was admitted into the brotherhood of the Monastery of St. Daniil, where he sang in the choir and fulfilled various obediences. On January 17, 1927, he was ordained hierodeacon. From 1934, he served in the churches of Tula. In 1943, he was ordained presbyter by Bishop Pitirim of Kaluga in the Church of the Twelve Apostles.

That same year, Hieromonk Petr moved to the village of Venev-Monastery, where he served as psalm-reader in the Church of St. Nicholas. He took part in the restoration of this old church, and in 1954, Bishop Sergiy Larin appointed him its rector. For his zealous service

and effort in restoring the church, Archbishop Antoniy Krotievich awarded him in 1955 a pectoral cross and then raised him to the rank of hegumen.

He ministered in the rank of hegumen in the churches of the Tula Diocese and proved himself to be a man of lofty spiritual life, a zealous and indefatigable priest.

In 1961, Hegumen Petr was superannuated because of ill health. After retirement he went to the Pochaev Lavra of the Dormition, where he lived for some time and then took the Great Schema vows with the name of Pavel.

Until his very death Schemahegumen Pavel lived in the village of Cherkasskoe, Tula Region. He often went to the church where he was formerly the rector.

Several days before his death, Schemahegumen Pavel received Holy Unction. Every day he received Holy Communion. He died peacefully and quietly, surrounded by his spiritual children. Despite the distance and the bad roads of springtime, Bishop German of Tula and Bel'ev attended the funeral. The Vladyka respected the starets-ascetic deeply. He celebrated the Liturgy of the Presanctified Gifts assisted by the local and the visiting clergy in the church, and then he led the funeral service in accordance with the monastic rule for Father Pavel. After the funeral service Bishop German preached a sermon.

Schemahegumen Pavel was interred opposite the sanctuary. After the burial, Bishop German held a brief lity by his grave.

Archpriest Boris Sergeyevich Pisarev, former rector of the Church of St. Pimen the Great,



passed away on April 23, 1981, after a long illness.

He was born on June 4, 1905, in Moscow and was brought up by his grandmother, whom he called later "the guardian angel of his childhood". After her death in 1921, Archpriest Ioann Keserovsky, Rector of the Church of the Saviour in Nalivki, took paternal care of Boris. On April 10, 1922, Boris was blessed hy-podeacon by Bishop Ilarion Troitsky.

Boris Sergeyevich studied music at the Skryabin Vocational School and then he sang in the capital's choirs. At the same time he tried his hand at directing choirs in various churches—first in the Church of the Annunciation in Tverskaya Street under the guidance of an experienced precentor, Father Nikolai Pschenichnikov, and then, in 1931-1934, he was on his own in the Church of Sts. Florus and Lauras in Zatsepa. Up to 1941, when he was mobilized and went to the front, he was the precentor in the Church of St. Nicholas in

Kuznetsy. He was decorated with the Order of the Red Star and several medals. In 1948 Boris Sergeyevich enrolled in the 3rd year of the Moscow Theological Seminary and finished it in 1948. That same year he was ordained presbyter.

In the autumn of 1950, Father Boris was transferred to the Church of the Resurrection of Christ (Voskresenie Slovenskoye) in Uspenski Vrazhbyt, Moscow, and in December 1952, he was appointed the acting rector of the church in Miroiina Roshcha. On Easter 1956, he was raised to the rank of archpriest. From 1957 to 1961 he was the Superintendent Doctor of the Northern Deanery of Moscow. In 1958, he was appointed Rector of the Church of St. Pimen the Great. For 17 years Father Boris guided capably this Moscow parish and won the trust and love of his parishioners. He received the highest sacerdotal awards—a mitre and in 1974, the right to celebrate the Liturgy with the Holy Dove open.

Father Boris was a talented composer and wrote a number of religious scores.

At the end of September 1975, he was paralyzed after a cerebral hemorrhage. He endured with patience the treatment sent to him, but he suffered most from being separated from his church.

At the beginning of Holy Week in 1981, his condition worsened and he passed away on Maundy Thursday at about 4 a.m. On Holy Saturday, after the Liturgy in the Church of St. Pimen, the superintendent deacon Archpriest Anatoliy Kaznovets and the clergy of the church conducted the funeral service for Archpriest Boris. He was buried in the Danilovskoe Cemetery in Moscow.

SERMONS

THE HOUSE OF GOD

This is none other but the house of God, and this is the gate to heaven (Gen. 28. 17). These words, impressed in the Old Testament, are deeply edifying. They refer to every temple of God and to each Christian, for he is also the temple of the Lord (1 Cor. 6. 19; 3, 16). Every church is the House of God in which the Most Pure Body and Divine Blood of our Lord the Saviour repose on the holy altar.

If we do not behave ourselves as the temple of God, we are not worthy to enter the House of the Lord, where the Lord Himself dwells and it becomes a *dreadful... place* for us.

And what is the House of God, the temple of the Lord, like?

Let us take, as an example, this holy church in which a great number of us have gathered to glorify the Blessed Virgin Mary. Here, in this temple, dwells "the Zealous Mediatrix, the Source of Mercy, the Stronghold of Peace," the Blessed Virgin Mary, Who stretches Her all-embracing love to the whole of mankind; to Whose maternal care mankind was entrusted by Her Divine Son on Golgotha.

Many holy servants of the Lord, whose lives have been edifying examples for us, are present in the spirit in this holy church. They possess a special, confident power of praying to the Lord of Hosts and having our petitions granted. Present here in spirit is St. John the Baptist—the teacher of repentance, who showed us by his example what fasting means, how to fast, and how important it is to fast before starting on any momentous act.

Sermon delivered by His Holiness Patriarch Tymen in the Church of the Icon of the Mother of God "The Sign", Moscow, December 9, 1978.

The Lord's Forerunner, the first martyr, by being present in the church, undoubtedly, prays for all who turn to him for help, for all who, through repentance, wish to purify their souls and then be united with our Lord the Saviour in the Holy Sacrament of the Eucharist.

Present here are also the martyrs, Sts. Hadrian and Natalia, who showed by their example how to strengthen the ties of matrimony and the need to maintain the foundation of family life. This, too, is profoundly edifying for us.

The Holy Martyr, St. Tryphon, who constantly prays and intercedes for us with God, witnesses by his whole life that whatever is sent by God is providential and serves to save men. Every church has protectors and intercessors with God, saints who by their example edify us and urge us, dear brothers and sisters, to spiritual perfection.

God hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed, so spoke the Theotokos to the Righteous Elisabeth showing Her humility. Obedience was another of Her spiritual perfections which was fully revealed when She answered the Archangel on the day of the Annunciation: *Behold the handmaid of the Lord; be it unto me according to thy word.*

Many other examples of piety and fulfilment of the spiritual law can be found in the holy church. For those who enter with reverence and venerate the saints of God, the temple becomes a gateway to the Kingdom of Heaven.

This is what the *house of God* and the *gate of heaven* mean.

We have received these concepts

from the Old Testament, but they are directly bound with the New Testament, with all the days of our life, and with each of us.

On the Feast of the Blessed Virgin Mary, I want to wish you all, Her help

through Her prayers before the Throne of God. May the prayers of the Mother of God help us to grow spiritually and to enter by the Gates of Heaven into the Heavenly Mansions for Eternal Life. Amen.

On the Nativity of Christ

"Today the Virgin gives birth to Him Who is above all beings, and the earth offers a cave to Him Whom no man can approach" (festal kontakion)

On the holy and blessed night of Christmas, Heaven and Earth, Angels and men, are filled with exultation and spiritual joy "for God hath appeared in the flesh" (sticheron of the festal liturgy). And we, the children of the Church, rejoice today with the inhabitants of Heaven, the Angels, as we hear and sing the angelic hymn: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2. 14).

The Angels glorified the Divine Infant Christ, the shepherds came and adored Him, and the Magi arrived from faraway Persia to offer their treasures to the King and God born. But the Star which the Magi saw in the East led them not to a king's palace, but to a poor cave in Bethlehem.

The small town of Bethlehem was overcrowded at that time, for the people had arrived by a decree from Caesar Augustus to be taxed. And Joseph came with the Virgin Mary from Galilee to Bethlehem because he was of the house and lineage of David (Lk. 2. 4). In vain did the Holy Family seek shelter, nobody could accommodate them: *there was no room for them in the inn* (Lk. 2. 7). Meekly they walked away from human habitations and sought refuge in the outskirts of the town and found a place in a poor cave into which the shepherds of Bethlehem drove their sheep on cold nights. There, the Holy Family were far away from the bustle and agitation of the town. There, they were in the peaceful and silent presence of

their Maker. A mysterious veil hid from men's eyes the place where the Son of God was born on earth. In the poor cave, at midnight, the Virgin Mary gave birth "to the Son Who was begotten of the Father without change before all ages" (hirmos of the 3rd canticle of the festal canon), *and laid him in a manger* (Lk. 2. 7).

Miraculous is the Birth of our Saviour, miraculous is the appearance of the Divine Infant Christ to His youthful Mother! There were no birth pangs at the wondrous Nativity. The Immaculate Virgin Mary, having incorruptibly given birth to Her Son, without outside help, *wrapped him in swaddling clothes, and laid him in a manger*, and was the first to adore Him, as Her Son, God and Creator. With awe, the Elder Joseph, His ostensible father, approached to worship Him; Joseph until the Birth of Christ—the Firstborn of the New Life, the Firstborn of the New Testament, did not know Who the Immaculate Virgin Mary was, and only realized after the Child's Birth Who She was deemed worthy to become. Christ was born and all Righteous Joseph's doubts vanished. He witnessed the Incarnation, the Nativity of Christ, and believed that the Mother of the Divine Infant, the Virgin Mary, was truly the Theotokos. Only then did he fully realize the prophetic words: *Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us* (Mt. 1. 23). After adoring Christ the Son of God, Joseph bowed to His Most

are Mother—the Virgin Mary Theotocos.

"How poverty stricken but overflowingly with love, and greatly edifying for us, was the Birth of Christ our Saviour! Any proud soul would have been grieved seeing the infinite disparagement and humiliation suffered by our Lord the Pantocrator, to be born for our salvation! Any hardened heart could have been softened by His infinite love of men, because of which He left His Throne of Glory in Heaven and was laid in a manger! How all-embracing His infinite love for us, poor and worthless creatures!" (His Eminence Metropolitan Filaret [Amfimiatrov] of Kiev. *Sermons, Talks and Preaches*, 1883, pp. 76-77).

The world met Christ not in a palace, but in a poor cave; gave Him not a royal bed, but some straw in a manner. The Lord, Creator, and Providence of all creatures does not leave even the birds of the sky without care (Mt. 6. 26), but the Only-Begotten Son of God, Who took upon Himself human flesh, from Bethlehem to Golgotha, had no place to lay his head (Mt. 8. 20).

Jesus Christ had the goodness to appear in the world in humble poverty so that every man could freely believe in his Saviour and God. Christ was born, and the Angels proclaimed that peace had come to the world and that God's good will was restored to men. Christ was born, and common shepherds, wise Magi, men and women, old and young, went to Him, and to the end of the world, all men seeking God will continue going to Christ.

The world needed the coming of Christ the Saviour and He came to the poor, the workers and the burdened, showering upon them His love and mercy.

The Bethlehem shepherds, believing in the words of the Angel, were the first to reach the cave in which the Divine Infant lay. They were the first to offer Him gifts: steadfast and heartfelt faith, pure love, and God-worthy

glorification of Christ, their Lord and Saviour. Having adored Christ, the shepherds returned to their humble toil and spread the glad tidings of the wondrous events which had taken place on that Holy Night of Christmas. They could not help telling people what the Angel had said to them: *Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord* (Lk. 2. 10-11). They could not keep silent about the heavenly host praising God, and saying, *Glory to God in the highest, and on earth peace, good will toward men...* And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them (Lk. 2. 13-14, 20), and told men how they had found the Divine Infant Christ and believed in Him.

And today, too, my dear ones, after almost two thousand years from the Birth of Christ, the joy of the Angels and the shepherds is proclaimed continuously in the Church of Christ: "Christ is born, give ye glory. Christ comes from heaven, meet ye Him. Christ is on earth, be ye exalted. O all the earth, sing unto the Lord, and sing praises in gladness, O ye people, for He has been glorified" (hirmos of the 1st hymn of the festal canon).

Listening to this call of the Church and rejoicing today at the Birth of the Divine Infant Christ; rejoicing at God's indulgence in sending us the Saviour our Lord, we, too, must offer Christ our feasible gifts. Spiritually gazing on the manger in Bethlehem and Christ wrapped in swaddling clothes, let us pray to Him and His Most Pure Mother, Ever Virgin Mary, to be made firm in the salvific faith, hope, and love, for God is henceforth with us! Amen.

Archbishop GEDEON
of Novosibirsk and Barnaul

On the Feast of St. Nicholas, Archbishop of Myra in Lycia

In the Name of the Father, and of the Son, and of the Holy Spirit!



rothers and sisters, we are gathered together here today in order to glorify St. Nicholas and beg for his holy prayers.

St. Nicholas, Archbishop of Myra in Lycia, is the world's most venerated saint, he is revered even by non-Christians. Countless miracles have been and are still being performed through the saint's prayers. Although St. Nicholas did not leave us theological works, as did St. Basil the Great and St. Gregory of Nazianzus, nor was he a famous preacher like St. John Chrysostom, nor was he numbered among the great figures of the Church, yet he is dear to all of mankind because of the virtues possessed by this "blessed servant and faithful tender of Christ's vineyard" (sticheron on the liturgy).

St. Nicholas was firm of faith, deeply humble, meek, and longsuffering, abstinent and chaste. The Church sings his praises as "a radiant saint who lived a pure and virtuous life" (apostichon). St. Nicholas's virtues were based on Christian love. The saint learned to love his neighbour through loving God, by living a life according to Christ's commandments. St. Nicholas the Miracle Worker is often called simply St. Nicholas the Merciful, for he possessed the lofty gift of love and a merciful, compassionate heart, and for this gift he is glorified by God and men. The saint's love moved men to turn to him in faith and without fear even after his departure unto the Lord. Truly St. Nicholas's love has overcome all the barriers of space and time, has conquered the cruelty of men's hearts, and earned him the glory of being "a compassionate, noble, warm-hearted liberator and genuine intercessor for all those who beseech his prayers" (3rd sticheron on "Lord, I have cried", at Small Vespers).

St. Nicholas the Miracle Worker has been venerated in Russia for ages, he is regarded here as a Russian saint. The icons most venerated in Russia, after the icons of the Mother of God, are those of St. Nicholas. The names of

some of them have purely Russian additions, like St. Nikolai of Mozhaisk, St. Nikolai of Zaraisk, and St. Nikolai of Velikaya River.

Many monasteries, churches, and altars in Russia were dedicated to him. In Moscow especially many churches were built in his honour. Many of the capital's churches bear St. Nicholas's name because of their side-chapels dedicated to the saint. In order to distinguish the various churches of St. Nicholas, Muscovites named them according to the places where they were located, such as the Church of St. Nicholas the Miracle Worker in Khamovniki, and the Church of St. Nicholas the Miracle Worker in Kuznetsy, etc.

Brothers and sisters, as our ancestors often did in olden times, so do we today often address our fervent prayers to St. Nicholas, and he does not delay in sending his help. His responsiveness to human suffering is well known to all of us, and therefore Orthodox believers come to church in great numbers on his feast, thanking the saint for his help and beseeching his intercession before God in all our needs.

In glorifying Christ's saint, dear brothers and sisters, we should strive to imitate his virtues. He is "the ruler of faith", and we should learn from him how to believe so that our faith should be pleasing to God. He is "the image of meekness", and we should learn from him how to be kind and humble. St. Nicholas is "the teacher of abstinence" and a model of active love, and no one could better teach us these virtues than he, "for he intercedes for those who love him, he is a comforter of all sorrows and for all those who turn to him in misfortune a pillar of piety, a defender of the faithful" (sticheron on "Lord, I have cried", at Great Vespers).

Let us pray to St. Nicholas in faith that he will hear us today and will hasten to our assistance: "Rejoice O great treasure of mercy; rejoice St. Nicholas, great and glorious miracle worker!" Amen.

PEACE MOVEMENT

CHURCH FOR SOCIETY

INTERNATIONAL INTER-RELIGIOUS MEETING

Moscow, October 1-2, 1981

Report by Metropolitan FILARET of Minsk and Byelorussia,
Head of the Department of External Church Relations
of the Moscow Patriarchate

October 1, 1981

Your Holiness,
Esteemed participants in this peace meeting,

Permit me to extend cordial greetings to all of you, prominent religious leaders and toilers in the sacred field of preserving and consolidating world peace and justice, who have responded to the appeal of His Holiness Patriarch Pimen of Moscow and All Russia and have gathered here in order to discuss ways of increasing our common service for the benefit of the whole family of world nations. We are encouraged to see your ardent desire to seek new ways and means to promote the inter-religious efforts for peace which we regard as a manifestation of profound concern on your own part and on the part of all believers for the peaceful development of life on earth. This gives us all hope that the sacred right of man to life will be protected from the belligerent forces of Evil which are threatening it. This is all the more necessary considering the fact that the human race and all of creation are being threatened with extermination in the all-consuming flames of a nuclear catastrophe, which is becoming a steadily growing possibility these days. This urges us and all men of good will to act without delay in order to avert this imminent danger.

1. The Basis of Cooperation Among Various Religions in the Service of Peace

Although each of you undoubtedly knows the basic theological principles of peacemaking and inter-religious

cooperation in this field concerning his particular religion or Church, I still consider it necessary to broach this subject here because its intransient urgency and importance, for the success of our practical efforts to secure a durable and just world peace, prompts us to reflect further upon this problem.

Notwithstanding the diversity of spiritual experience, the adherents of different religions have much in common as far as the ethical expression of their religious beliefs is concerned. Their religions are based on the conviction that the ultimate goal of this world is Good and that Good is the ultimate aim of Divine Providence for the world and man. Quite just is the opinion that the ideal of peace is inherent in all religions and derives from the very essence of religion, and that we live at a time when our common awareness of this great ideal can and must strengthen the peacemaking potential of contemporary mankind. The aspiration for peace of the follower of any creed is based on fundamental religious motives which are the most important factors uniting believers in the service for the good of mankind.

I have no doubt, dear brothers, that each of you can say and will say at this meeting what should be the life and witness to the world of the follower of his own religion. However, I can state with confidence that, despite the diversity of religious dogmas, the earthly life of the follower of any religion must be filled with love for men and expressed in good aspirations.

I would like to tell you the Orthodox concept of this question. According to patristic teaching Christianity means "to become like God as far as this is possible to human nature", and to do this a Christian should reveal in his life those positive traits given to each man at birth, "things that relate him to God", that is, the wealth of divine blessings which enter the world with the birth of every person in order to be realized in his actions. A Christian who does not embody his God-like essence in deeds is unworthy of his calling. The Divine Founder of our religion indicated the purpose of His salvific mission, which consists in the fact that all men *might have life, and that they might have it more abundantly* (Jn. 10.10).

A Christian regards human life as inviolable and any attempt on it is an insolent disobedience of God's will. For us the Christian Faith means devotion to life in its progress towards perfection in the name of the Creator, the Giver of Life and Salvation; in having always before us the supreme example of the Sacrificial Life of our Lord Jesus Christ; and in receiving the guiding, life-giving and regenerating power of God. History gives us examples of growth to perfection; eschatology calls us to meet God, to that point in perfection when, in the words of the Apostle Paul, *God may be all in all* (1, Cor. 15.28).

This theology includes the peaceful development of human life on earth and, as part of this development, social progress; in this way, without striving after syncretism, religious world view embraces the manifold problems of human society and thus serves the cause of universal peace with religious ardour. Christian optimism is the optimism of hope in the ineffable Divine Providence, which puts into everything and everyone the constructive, creative and salvific Wisdom and Power which leads the world to the sublime perfection of the Heavenly Father.

From the Christian point of view man, through his actions, acquires the dignity of God's sonship (Mt. 5.9). And sonship, as we know, means humble but confident participation in the great work of God. Approached thus, special significance attaches to the efforts of our non-Christian brothers and sisters

which help to make the world more perfect, lead to constructive creation to the improvement of human relations and to the establishment of peace on earth. God appraises impulses of men's hearts and the measure of faith in each of those treading the path of earthly life, but the deeds of each will be weighed according to their fruits (Mt. 7.20-23 etc.), and at the hour of the Judgement *all... shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation* (Jn. 5. 28-29).

We know that God's laws are not compulsory in the world, if they were, the world would have advanced to perfection along an ideally direct vector. Though necessary and actual, God's laws are applied in accordance with the human will, which is free to choose between Good and Evil. Hence the rise and fall and the regress or progress of human history. Hence the possibility of the world being saved or destroyed. This makes us think about the need, on the one hand, of God's help which coordinates man's freedom with the Divine Will, and, on the other hand, about the necessity and unquestionable importance of human efforts.

The sad experience of mankind proves that sinful activity may bring the world to the brink of disaster. Hence the dialectic conclusion, also justified by experience, that beneficent activity with God's assistance can help lead the world out of difficulties. Man, through the ineffable wisdom of God, has become involved in social relations and interacts of necessity with his social environment which encompasses all aspects of his being, and this interaction provides the possibility of translating into life the infinite potentialities that are contained in his God-given nature.

Perceiving and assimilating the experience of the past generations, and being influenced by this experience to a certain extent, man starts to live actively imbuing his every act with a fraction of his creative ego; in this way he exerts a decisive influence on the flow of life of present and future generations. In this creative work for the future, for progress in all its manifestations, man is a true co-worker and collaborator of God in creation. By engaging in this

ficient work man assumes the responsibility for the life of his own generation, for the life of the human race, for the life of every individual on earth today and tomorrow.

This sacred responsibility motivates millions upon millions of men of will, men with different mentalities, adherents of different religious ideologies, with different traditions and convictions, to come out against the manifestations of Evil in relations among men and nations; it induces them to struggle for peace, justice and humanity. This sacred mission rests on our common responsibility for the destiny of peace on earth, it rests on the cornerstone of universal human solidarity. This is because the problems of our times are too vast to be tackled by any particular category of people. Private solutions will prove fruitless. Life, civilization and peace can be saved only by common effort.

Our line of reasoning here is fairly simple. The present level of development in military technology, the military potential accumulated in the world, places the human race before the alternative: to be, or not to be? In the context of this ruthless choice the common efforts of men of different religions to save the world from the all-consuming flames of nuclear destruction become of fundamental importance. In our view this operation is founded on the following common principles: the awareness of oneness of the human race; the recognition of the equality and dignity of each man; the recognition of the ideals of love, fraternity, justice and peace as supreme principles in human relationships; the recognition of the supreme value of unrepeatableness and uniqueness of each human life.

2. Historical Experience of Inter-Religious Cooperation in Peacemaking

Today, we have every reason to say that we possess considerable experience in inter-religious cooperation for peace. Although the basis for such cooperation has always existed, only the present situation has alerted the followers of various religions to the need to focus special attention on this problem. In the past decades, and especially in recent

years, when the threat of another world war and nuclear conflict has become extremely actual and overwhelmingly important in comparison with other global problems, believers have become acutely aware of their religious responsibility and social duty in helping to resolve the problems of war and peace.

Influenced by historical factors, religious awareness has become more exacting to itself, more insistent about things which are essential to every religion and which are concerned with the demands of the surrounding world, with the good of mankind. What they call objective factors of history are in reality the existence of the world and man in it. This heightened sense of reality which is common to the whole world, has prompted representatives of various religions to hold conversations in search of common solutions and joint actions.

I shall not attempt to give an exhaustive analysis of this cooperation, and, naturally enough, I shall dwell on the participation of Christians, particularly, on the contribution of the Churches and religious associations in the Soviet Union. I am sure that each of us has a lot to say about the peacemaking of his Church or religion.

We are happy to note that the World Council of Churches and its Commission of the Churches on International Affairs have been doing a great deal to involve the member-Churches into a vigorous struggle against militarism and the arms race and for disarmament.

The Christian Peace Conference, too, has been actively working for over two decades for the solution of the problems of militarism and disarmament.

The Conference of European Churches is also paying the closest possible attention to these vital issues of our time.

The World Council of Churches through its Commission of the Churches on International Affairs and the Christian Peace Conference, which are both non-governmental organizations registered with the UN Economic and Social Council, are contributing as far as they are able, to the common efforts of non-governmental organizations to build up a world without arms. And we trust that their fruitful and positive influence will help promote the success of the forthcoming Second Special Session of

the UN General Assembly on Disarmament.

I note with satisfaction that the World Council of Churches, the Christian Peace Conference, and the Conference of European Churches wish to gain greater experience in the cause of joint inter-religious service to peace; and to cooperate with members of other religions and ideologies in establishing a peaceful future for mankind. We consider this cooperation beneficial and that it will bring much fruit. This is what every sane person should be working for today, whether motivated by his religious sense of duty or by the law of natural ethics (Rom. 2.14). It is this common sense of purpose which gives us hope that the creative process will triumph over destruction, and Life will overcome Death.

Serious concern for the preservation of world peace is expressed by the Roman Catholic Church, whose children are actively engaged in various peace campaigns and peace initiatives in many countries.

One should note in this context the work of the international Catholic peace movement, Pax Christi International, with which the representatives of the Russian Orthodox Church have been cooperating over many years. This movement contributes positively to the process of countering militarization and curbing the arms race.

I would like to stress that many many Christians in Western countries, including prominent religious figures, display great courage in foiling the schemes of militarist propaganda.

One must also mention the activities, over many years, of the world organization "Religion and Peace" which unites many men of good will belonging to different religions in their efforts for peace.

Another good example of inter-religious cooperation in the service of peace is offered by the participation of members of various religions in the work of the World Peace Council, an influential peace movement of our day.

It is no exaggeration to say that the religious citizens of our country have gained broad experience in the field of inter-religious cooperation for peace.

The first significant development in

this field was the peace conference all Churches and religious associations in the USSR held in May 1952, in Trinity-St. Sergiy Lavra in Zagorsk.

In July 1962, in Moscow, there was the World Congress for General Disarmament and Peace. The religious participants in this congress—some 350 representatives of various religions of the world, held a special meeting in Trinity-St. Sergiy Lavra dedicated to the struggle for a general, complete, verifiable disarmament which, they declared, "offers the only way to the establishment of a durable and just peace."

In July 1969, also in the Trinity-St. Sergiy Lavra in Zagorsk, there was a second conference of representatives of all religions in the USSR for cooperation and peace among nations which among its guests many prominent religious figures from 44 countries of Asia, Africa and Europe.

In October 1973, a large group of religious figures who were taking part in the World Congress of Peace Forum in Moscow held a special meeting in the Trinity-St. Sergiy Lavra at which they considered the contribution of believers to the cause of international security and cooperation, national dependence and universal peace.

In September 1975, there was a conference of heads and representatives of Churches and religious associations in the USSR at which His Holiness Patriarch Pimen of Moscow and All Russia launched an appeal to hold a world conference of followers of different religions to discuss urgent problems of peacemaking. This initiative was heartily supported by followers of different religions on all continents.

The World Conference: "Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations" was held in June 1977, in Moscow. For the 650 of its participants who arrived from 107 countries this forum provided a fresh and rich experience in mutual cooperation.

The conference opened up favourable prospects for increasing the contribution of members of different religions to the cause of building a world without arms and wars, a world in which every nation would take its worthy place and every person would have everything in

ary for a worthy way of life. The conference participants were convinced it was possible to cooperate successfully for the benefit of peace without risking the risk of religious syncretism or proselytism, and without detriment to the doctrinal fundamentals of their gions.

3. Reasons for Holding Inter-Religious World Conference.

The International Situation

I think it would be relevant at this time to examine the reason why His Holiness Patriarch Pimen of Moscow

All Russia chose the present day to propose, on behalf of the Russian Orthodox Church, holding in the first half of 1982, a world conference of leaders and prominent figures of world religions to consider the problem of saving life from nuclear annihilation. The main reason, of course, is that the threat to peace has not only not been eliminated, but has reached an unprecedented scale. The obvious achievements made by the policy of detente in relationships between countries with different social and political systems over the past decade were due to the efforts of realistically-minded politicians and the peace-loving public, including broad religious circles. This policy is aimed at strengthening confidence and promoting international cooperation, at resolving international conflicts by peaceful means. It incorporates the principles of non-interference, respect for national sovereignty and independence. This policy, which includes the constant efforts of our country to limit the arms race and for disarmament, determines the relationship of the Soviet state with other countries and peoples. Soviet citizens, believers and non-believers, welcome and support this foreign policy of peace which is aimed at eliminating the threat of war and strengthening international security and cooperation.

To our great sorrow, in recent years there has been a sharp rise in the activities of the enemies of detente—militarists seeking to dominate other countries and peoples for the sake of economic, military and political gains. This, we can assume, is the objective of the malevolent and dangerous policy of seeking

military superiority which is being senselessly pursued by the leaders of certain countries.

Whereas only a few years ago a nuclear war was regarded throughout the world as catastrophic and suicidal, today we hear mention of its "admissibility on a limited scale". A sober assessment of the current situation gives us reason to conclude that the most vital problem of our day is the problem of disarmament, the problem of saving the sacred gift of life from being destroyed in a nuclear catastrophe.

Indeed, the potential of all types of weapons is rapidly growing, a potential already great enough to threaten the very existence of humanity on earth, if all these weapons are brought into use. The continued arms build-up and perfecting of weapons has brought to a halt and even reversed the process of political detente which was achieved, as we pointed out, by the great efforts of many countries and peoples. Thus, if the threat of a military conflict between opposing military blocs continues, it will hardly be possible to preserve even the present level of international confidence without which a normal relationship between states is unthinkable.

We know that the escalation of the arms race may cause a deadlock in the solution of economic development problems, which are extremely difficult as they are. It will be difficult to resolve humanity's global problems whose urgency has increased in the past several decades—the problems of providing effective aid to developing countries, of feeding the world population, of developing new sources of energy, of eradicating disease, and of protecting the environment.

Consequently, it is necessary to put an end, without delay, to the quantitative and qualitative growth of arms and armed forces in states with big military potentialities. It is necessary to end the production of all types of nuclear weapons and to effect a gradual reduction of the existing stockpiles until they are completely eliminated. We must persist in our efforts to have a ban put on the development of new types and systems of weapons of mass annihilation.

One must also mention in this context

the growing threat to mankind created by plans to produce and proliferate neutron weapons. As we all know, these weapons have a strictly limited objective—to destroy enemy troops, that is, to kill men. Launching the production of neutron weapons opens a new stage in the process of accumulation and improvement of weapons, and as such it becomes a very serious obstacle on the way to peace, to the ending of the arms race and to the establishment of stable peaceful cooperation among states with different social and economic systems.

It is especially alarming to see attempts being made to justify neutron weapons as "humane". But what sort of "humaneness" are they talking about when the only target of these weapons is man and other living organisms? It is really just the opposite. Considering its effect, one can only describe the neutron bomb as a refined weapon of mass destruction, and as such it must not be allowed to exist in the world.

The urgent need to solve the disarmament problem is becoming more and more obvious with every passing day. The time has come for countries and nations, and for statesmen responsible for the life and well-being of their peoples, to consider in all seriousness the choice standing before mankind: either the arms race is halted and reversed thus paving the way to the triumph of peace and fruitful cooperation, or, on the contrary, countries will continue wasting their resources on armaments and the insecure state of international relations will remain a constant threat capable at any moment of putting into operation the vast arsenals of amassed weapons and causing the destruction of modern civilization.

In this situation there can be only one choice: the efforts to achieve a breakthrough in the struggle to end the arms race must be increased many times over, and the followers and leaders of various world religions must support these efforts responsibly and selflessly in full awareness that man's right to life is safeguarded by God's commandment, the violation of which inevitably incurs God's judgement, and the more inhuman and unnatural these violations are, the harsher the judgement will be.

Peace and justice are slowly penetra-

ting into Asia, Africa and Latin America. Hunger, poverty, disease and social injustice have assumed frightening proportions in developing countries. arms race and militarization place increasingly heavy burden on people in these parts of the world and obstruct their social and economic progress. We often see advanced countries trying to impose on weaker and less developed nations economic structures that are designed to perpetuate their backwardness and economic dependence. Racism, discrimination, apartheid and other forms of abasing human dignity also mar the life of people in these parts of the world.

From a religious point of view it is possible to justify the fact that enormous wealth is concentrated in certain countries and astronomical sums spent on armaments, while millions of people leading a hand-to-mouth existence, living in slums, have no jobs and are in constant fear of what the morrow will bring.

A religious person cannot be indifferent, close his eyes to this reality and remain unperturbed by the plights of his neighbour, by the suffering of children, by the anguish of body and mind of the oppressed and the unfortunate, by social evil in all its manifestations.

An improvement of the international situation, detente, peaceful coexistence and disarmament are the indispensable conditions of social progress in all countries, of providing effective aid to the poor.

Turning to Europe—the continent upon which the tragic conflagrations of two world wars started—and analyzing the current situation in this area gives cause for concern. We observe clear signs of a return to the "cold war", which only recently seemed to be a thing of the past. It has become the scene of vicious military propaganda designed to misinform broad sections of the public. This propaganda is fraudulent with the danger of destroying the spirit of confidence, and this danger must not be underestimated. Attempts to upset the existing balance in armaments, of gaining unilateral advantages in this field, launching campaigns with a spirit of hostility and mistrust toward

ther countries—all these things are cause for serious concern.

Thus the main task of peacemakers today is to curb the arms build-up and eliminate the threat of war in order to promote detente. These objectives can best be achieved, in our view, through bilateral and multilateral dialogue between countries, through talks on the basis of equity and mutual security.

Esteemed participants, my brief digression into the realm of international relations has been prompted by a deep conviction that religious people must not remain passive observers in the present tragic situation and that it is wrong to think that international peace and its preservation do not concern the Churches and religious associations, but only politicians and statesmen. We affirm that this is also our task and our immediate responsibility.

Therefore, we consider it timely to hold, in the spring of 1982, a world conference to save the sacred gift of life from being destroyed in the flames of a nuclear holocaust. We trust that you, dear brothers and sisters, will support this initiative and take an active part in its implementation.

4. Proposals for the Preparation of the World Conference

In this part of my report I would like to submit to you for consideration some ideas on preparing for the forthcoming conference. These ideas are only of a preliminary nature, and I hope that you in your reports will develop and improve them considerably.

Since we visualize our conference as a world forum, we must elect an international preparatory committee. It should include, in our view, members of all religions represented at this meeting and ensure a maximum coverage of different regions of the world. I think we should elect a small nomination commission which will prepare proposals on the composition of this committee.

We must adopt a motto for our conference. We have already heard the one proposed by His Holiness Patriarch Pimen—"World Conference: Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe". This formula expresses the religious basis of our concern for the preservation of life and

indicates the main direction of our peace-making in the world today. This idea, to my mind, expresses simply and convincingly the concern of religious people for a peaceful life for everyone, free from the threat of nuclear annihilation.

We also have to decide on the venue of the conference. We shall be grateful for any proposals on this score. We are ready on our part, if the participants in this meeting agree, to host the proposed religious peace forum in Moscow.

As for the time for holding this conference, we would suggest the spring of 1982, before the opening of the Second Special Session of the UN General Assembly on Disarmament. I think we could fix the exact date after we decide on the venue of the conference and in accordance with the circumstances of the hosts. Previous experience has shown that such meetings require five working days.

We believe that the most effective size of such a conference would be about 350 participants, including the delegates, guests, observers, experts and members of the press. I think we should take advantage of our current meeting to gather proposals on the composition of our forum: to make a list of religious organizations and religious leaders so that our international preparatory committee could get down without delay to the job of ensuring a fair distribution of seats among representatives of different religions and geographical regions. We think the participants in our present meeting could form the core group of the coming conference. Invitations to religious organizations and individual leaders should be sent out at the earliest opportunity.

It goes without saying that the preparations and holding of our world conference would require appropriate funds. We hope that all those who share our concern and have financial means at their disposal will contribute fraternally to this important peace initiative. Our Russian Orthodox Church, as she has always done in the past, will do everything to make such an important conference possible.

Our conference will be devoted to the problem of saving life from nuclear destruction, and although this includes many different aspects, this will be the

dominant theme of our future discussions. Since the preservation of life on earth today is unthinkable without a general nuclear disarmament, the main report at our conference could be on the theme: "Global perspectives for nuclear disarmament".

The participants could also hear and discuss four co-reports on themes such as: "Dangerous consequences of developing and introducing new nuclear systems of armament", "Modern methods of destruction and the bankruptcy of the strategy of a 'limited' nuclear war", "Political and military consequences of abandoning nuclear weapons", "The influence of non-nuclear countries on the strategy of nuclear disarmament".

The preparation of the main report and co-reports must be entrusted to leading experts in these fields.

Apart from plenary sessions, discussions could also be held in work groups organized on a regional basis. Moreover, there could also be groups of different religions which could discuss and formulate religio-ethical bases for the struggle for disarmament founded on the doctrinal positions of this or that religion.

Our conference could consider the contribution by representatives of religions in different parts of the world to the efforts for disarmament over recent years. The results of our conference could be sent to New York and brought to the attention of the Second Special Session of the UN General Assembly on Disarmament which will open in the summer of 1982.

I hope that we shall be able to discuss these and other questions of preparing and holding the proposed conference during our forthcoming genera-

discussion the results of which will be submitted to the international preparatory committee for deliberation. This committee, we believe, could hold its first plenary session tomorrow, after the current meeting closes.

Dear brothers, I believe that it will be necessary for all of us to do all we can after this meeting to inform broad sections of believers about the ideals and tasks of our forthcoming conference, to ask for their prayers and appropriate support.

It goes without saying that our world conference must in no way substitute any other initiatives or create any new institution. We wish to remain open to broad cooperation and in preparing for our conference to benefit by the already existing experience of inter-religious cooperation. We must continue our constant search on the assumption that the key to the success of our peacemaking lies not in setting up new institutions but in creating a climate of confidence among the followers of all religions, in mobilizing their efforts for working together to save life from nuclear catastrophe. We are the witnesses of and participants in the current historical process which is marked by an irrepressible desire of mankind for peace. We know how great are the forces of Good on earth, which are conducive to the efforts of nations to live in peace and fraternal cooperation. We have met here today clearly aware of our religious responsibility for the peaceful and prosperous life of each man.

I express my firm hope that our forthcoming peacemaking initiative will be blessed with success and be fruitful.

Thank you for your attention.



"WISDOM HATH BUILDED HER HOUSE"

(16th century icon, c. 1548)

INTERNATIONAL INTER-RELIGIOUS
MEETING IN MOSCOW

October 1-2, 1981

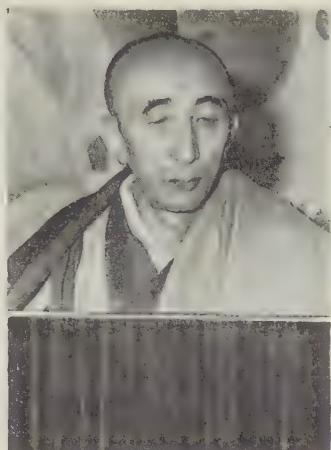


Above: His Holiness Patriarch Pimen of Moscow and All Russia in the presidium. Centre: Presidium of the meeting. Left to right — Head Lama of the Ladakh Buddhists Kushok Bakula (India); Canon Raymond Goor (Belgium); His Holiness Patriarch Pimen, the Rev. Dr. Richard Andriamananjato (Madagascar), and Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe. Below: Members of the Russian Orthodox Church delegation — Metropolitan Aleksiy of Tallinn and Estonia; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Metropolitan Yuvenaliy of Krutitsy and Kolomna, Dr. A. S. Buevsky

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INTERNATIONAL INTER-RELIGIOUS MEETING IN MOSCOW
October 1-2, 1981



Left to right: Dr. Said Afghani, Chairman of the Supreme Council of the Ulemas (Afghanistan); Kushok Bakula, Head Lama of the Ladakh Buddhists (India); Dr. Sheikh Ahmad Keftaru, Supreme Mufti of Syria; Dr. Ninan Koshy (WCC); Metropolitan Paulose Mar Gregorios of the Syrian Orthodox Church (India); Metropolitan Pankratiy of Stara Zagora (Bulgarian Orthodox Church); Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Chief Rabbi Yakov Fishman (Moscow)

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PATRONAL FEAST IN THE RUSSIAN MONASTERY OF
ST. PANTELEIMON THE GREAT MARTYR AND HEALER

August 9 (July 27), 1981



Left: The Church of St. Panteleimon the Great
Martyr and Healer

Below: Festal procession after Divine Liturgy



ON HOLY MOUNT ATHOS



Metropolitan Antoniy of Leningrad and Novgorod and Archbishop Vladimir of Dmitrov officiating at All-Night Vigil in the Church of St. Panteleimon. Below: Festal procession after Divine Liturgy





His Holiness Patriarch Pimen on his way to the Trinity Cathedral of the Trinity-St. Sergiy Lavra on October 8, 1981, the Feast of St. Sergiy of Radonezh, for divine service



His Beatitude Pope and Patriarch Nicholas VI of Alexandria in the Trinity-St. Sergiy Lavra on July 18, 1981, the Feast of the Invention of St. Sergiy's Relics

(See JMP No. 11, 1981, p. 4)



His Holiness Patriarch Pimen delivering an address at the Annual Convocation of the Moscow theological schools, October 14, 1981

See p. 9



All-Night Vigil in the Church of the Protecting Veil of the Moscow theological schools on October 7, 1981, the eve of the Feast of St. Sergiy

See p. 22



On January 11, 1981, the parishioners' children [Nisku Parish, Canada] invited Bishop Irinei of Serpukhov, Vicar of the Moscow Diocese, Administrator of the Parishes of the Moscow Patriarchate in Canada and a. i. in the USA, to their Christmas party



The moleben said before the shrine of St. Barbara the Great Martyr in Edmonton, Canada, on December 14, 1980

To Save the World from Nuclear Catastrophe

International Inter-Religious Meeting, Moscow, October 1-2, 1981

In response to the call of His Holiness Patriarch Pimen of Moscow and all Russia "to come together to discuss the specific tasks of our participation in solving the most vital problem of our time: the saving of the sacred gift of life from annihilation", eminent Buddhist, Judaist, Muslim and Christian leaders from 29 countries of Asia, Africa, North America, Europe and Australia, well-known peacemakers, gathered in Moscow on October 1-2, 1981. Among them were heads of churches and religious associations, prominent theologians, representatives of international religious organizations, such as the World Council of Churches, the Lutheran World Federation, Pax Christi International, Asian Buddhist Conference for Peace, and the Conference of European Churches.

A representative of the World Peace Council also attended the meeting.

The main subject for the discussion was the proposal of the Primate of the Russian Orthodox Church to convene in the spring of 1982 a world conference of representatives of all religions in the role of religious workers in the elimination of the threat of nuclear annihilation.

His Holiness Patriarch Pimen opened the meeting which was held in one of the halls of the Ukraina Hotel in Moscow. The participants in the forum started their brotherly communion with a silent prayer—in accordance with the suggestion of His Holiness, and in line with the established tradition of inter-religious meetings. After the prayer, His Holiness Patriarch Pimen delivered his opening speech (see *JMP* No. 11, 1981, p. 14).

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, read a report (see p. 33).

Then a working presidium was elected at the suggestion of His Holiness Patriarch Pimen. It is composed of representatives of different religions from various parts of the world. Metro-

politan Paulose Mar Gregorios (Syrian Orthodox Church, Catholicosate of the East, India) nominated the following candidates: Metropolitan Filaret of Minsk and Byelorussia; the Rev. Dr. Richard Andriamanjato (Church of Jesus Christ in Madagascar); Canon Raymond Goor (Roman Catholic Church, Belgium); and the Supreme Mufti of Syria, Sheikh Ahmad Keftaru. The Rev. Richard Andriamanjato suggested that the representative of Buddhists, Head Lama of Ladakh Kushok Bakula Rinpoche (India), be included in the presidium. The working presidium, as elected, included five members.

On October 1-2, four sessions were held at which lively discussions of the report of Metropolitan Filaret took place. The initiative of His Holiness Patriarch Pimen to convene a conference of representatives of all religions of the world was unanimously supported.

The religious leaders reaffirmed their readiness to do their best—through prayer, oral and written word, specific and effective peacemaking measures—to promote the triumph of peace on earth and the cooperation of all men of good will in order to save humanity from nuclear catastrophe. Dr. Said Afghani, representative of the Afghan Muslims, said: "We should arouse people to struggle against the production of nuclear weapons". Wojciech Ketrzynski, representative of the Roman Catholic Church in Poland, expressed his support of His Holiness Patriarch Pimen's initiative in the following words: "We should unanimously express our desire to convene without delay the international religious conference."

Believers are unanimous in their desire to counteract Evil no matter what religion they profess and wherever they live. Mufti Yusupkhan Shakirov, Vice-Chairman of the Muslim Religious Board for Central Asia and Kazakhstan, pointed out that coopera-

tion in good deeds was commanded by the Most High and every true believer should fulfil it. "Peacemaking," Metropolitan Pankratiy of Stara Zagora (Bulgarian Orthodox Church) said, "is a great virtue crowning with its nobility and humanism the loftiest brows of mankind."

Mufti Makhmud Gekkiev, Chairman of the Religious Board for the Muslims of Northern Caucasus, said: "The consolidation of peace and friendship on earth is the highest ideal for us, religious men, and for all believers."

"The world peace movement," Bishop Dr. Karoly Toth, of the Reformed Church in Hungary, CPC President, said, "embraces all ideologies and stands above political disagreements...."

"Peacemaking efforts of the Churches are especially important in our days, when," as the Supreme Mufti of Syria, Ahmad Keftaru said, "...ballistic and intercontinental missiles are being aimed at men...."

I. I. Egorov, Chairman of the Supreme Old Believers Council in the Lithuanian SSR, said: "The latest actions of the US President, Ronald Reagan, on the production of neutron bombs, cruise missiles, the armament build-up, sabre-rattling, acts of aggression and blackmail, and especially 'the new nuclear strategies' are a perfidious deception of the nations of the world, who are being misled into believing in the possibility of a limited war." Egbert Brock, theologian from the GDR, representative of the Berlin Conference of Catholic Christians in European States, considered that the immunity of human life as God's creation, forbids us to be reconciled with the existence of weapons such as the neutron bomb.

In their speeches, the participants in the meeting wrathfully condemned the forces of Evil and aggression which are escalating the arms race and developing new types of weapons capable of annihilating mankind. "These forces," Chief Rabbi Yakov Fishman of the Moscow Choral Synagogue said, "have invented such a weapon as the neutron bomb; wrapping it up in a silk shawl they now claim that it is a humane weapon!"

"The pram shall remain whole!"—was printed on a baby pram being pushed by one of the women in a peace march. This striking example was cited by Archbishop Dr. Janis Matulis of the Evangelical Lutheran Church of Latvia when he spoke about the neutron bomb.

Dr. Sam Dahlgren (LWF, Switzerland) took the floor on behalf of the Lutheran World Federation. He pointed out that his organization condemned the escalation of the arms race and the development of new types of weapons, particularly the neutron bomb, as well as the production of warheads in various countries.

Dr. Lubomir Miřejovsky, CPC General Secretary, said: "In the past religion fought to protect the interests of the state or of the country in which it existed, to preserve the interests of the believers. Today we realize that we must protect the life and future of the whole world, the whole of mankind."

Speaking about the expansion of militarism in the world, the Rev. Dr. Richard Andriamanjato, representative of the World Peace Council, emphasized that there existed a great disbalance between expenditure on armaments and on the improvement of living standards in the Third World countries.

The Roman Catholic Bishop Le Nanyakhara from Sri Lanka also spoke of the economic problems of the Third World. He pointed out that Churches and religions should exert influence upon politics, opposing economic and military efforts which uphold the regimes of oppression. "The struggle for nuclear disarmament cannot be separated from the struggle for justice and the elimination of poverty and hunger," considered Dr. Ninan Koshy Director of the WCC Commission of the Churches on International Affairs.

In their speeches the religious leaders pointed out the specific hotbed threatening peace, the sources of danger in various regions of the globe. Prof. Ch. Jugder (Mongolia), General Secretary of the Asian Buddhist Conference for Peace, said: "The clouds of war and aggression are condensing over Asia, the homeland of Buddhism where all the religions of the world are represented today."

The speeches of many representatives from Asian countries showed their concern over the aggressive course steered by the Chinese leadership, a course which threatens peace on the continent. "China is doing everything to worsen relations with its neighbours," said Daniel Melville, representative of the Church of North India.

Khambo Lama Kh. Gaadan, Head of the Mongolian Buddhists, also spoke on the problems of peace on the Asian continent. He emphasized that certain world powers committed crimes, interfered in the internal affairs of the Asian states, started controversies, created distrust among nations, expanded their military bases and set up military blocs, all of which he said threatened the tranquillity of mankind.

Jong Samalyk, a Buddhist from Laos, believed that the main task of all peace forces is to struggle against imperialism and international reactionism, headed by the United States of America and China.

Dr. Said Afghani expressed his profound concern over the actions of the USA and of the reactionary forces, which instigate violence in countries of Asia and, in particular, in Afghanistan, and flout humane principles."

The Rev. C. Mazobere from Zimbabwe outlined the problems facing the "black continent". He stressed that in the south of Africa horrible things were taking place.

"We do not want," Dr. Richard Andriamanjato said, "new weapons to be tested in Africa as they are doing in the deserts of South Africa, in Zaire, and on islands in the Pacific."

"The peoples of Asia and Africa," Bishop Alberto Ramento of the Independent Catholic Church of the Philippines said, "must have breathing space to attain their main objectives—the freedom, peace and progress of their countries".

Kushok Bakula Rinpoche, Head Lama of the Buddhists of Ladakh (India), considered it necessary "to call upon all religious leaders of the world to pay attention to development in Asia, to what is happening in the Indian Ocean and elsewhere, and to do

their utmost to avert another war in the life of our society."

Dr. James Udy, Chairman of the Sydney Presbytery of the United Church of Australia, pointed out that the availability of modern types of weapons and means of communication made the problems of peace vitally important for all the countries wherever they were located. "Not so long ago," he said, "many Australians believed that in terms of geography large distances separated us both from the Soviet Union and the USA, and therefore the problems of peace were not of special importance to us. However, now in Australia and in the countries of the Pacific region, we have come to realize that we are part of a tiny world."

Speaking of the situation in Europe, Dr. Glen Williams, General Secretary of the Conference of European Churches, stressed that the atmosphere of reciprocal suspicion and fear was gaining ground there, and that the situation since 1975, when the Final Act was signed in Helsinki, has considerably worsened.

Metropolitan Pankratiy of Stara Zagora said that a quantitative and qualitative freezing of military potential in Europe would be a reliable guarantee for the continuation of the Helsinki process towards detente and security. Speaking on behalf of the Polish Ecumenical Council, Dr. Witold Benedyktowicz pointed out that his country was living through a difficult economic situation and that the events in Poland were influencing international life to a certain extent. Dr. W. Benedyktowicz stressed that his Church was striving for a peaceful settlement of all conflicts.

Supporting the idea of convening a new peace conference, many delegates emphasized the need to cooperate, to close the ranks of all peace forces, both religious and nonreligious. Dr. Karoly Toth said: "We are ready to cooperate not only with peace movements, but with other organizations as well, because we cannot achieve our goals by ourselves."

Dr. Sam Dahlgren was convinced that Christians should strive for the peace of all mankind, and that Chris-

tians, together with all men of good will, irrespective of their religion or race, should work for peace.

"Lofty teachings call upon mankind to live as one family, to work for unity, to love one another, to be brothers, and to cooperate for the sake of the weak," Mufti Ahmad Keftaru expressed thus the belief of the Muslims.

Jean Larnaus, a representative of the Catholic peace organization Pax Christi International, noted that the Roman Catholic Church attaches great significance to the discussions being held today. "While I was in the UN," he said, "I called upon all the scientists and all men to put an end to the arms race and not to allow weapons of mass annihilation to destroy mankind."

"All peace-loving forces in the world," Rabbi Ya. Fishman said, "religious and nonreligious statesmen and other leaders should get together and say: 'No, we will not allow World War III!'"

What the world needs most today is confidence-building between countries, systems, Churches and religious associations. The participants in the meeting considered that the forthcoming conference would be an important step in confidence-building. According to A. M. Bychkov, General Secretary of the All-Union Council of the Evangelical Christians-Baptists, the theme of the conference would in fact reflect the primary concern of the world.

At the last session the participants adopted an unanimous decision to convene a conference of religious workers to save mankind from nuclear catastrophe. The delegates expressed their common desire to hold the conference in the spring of 1982. Then the question concerning the venue of the conference was raised. In accordance with the wishes of the participants in the meeting, the representatives of the Russian Orthodox Church agreed to host the conference in Moscow.

The meeting affirmed the theme for the forthcoming conference proposed by His Holiness Patriarch Pimen in his speech: "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe".

The meeting elected 46 members representing different religions of the world to the International Preparatory Committee of the Conference. Metropolitan Yuvenaliy of Krutitsy and Kolomna, who chaired the nomination commission at the meeting, pointed out that in nominating candidates for the Preparatory Committee, the commission tried to keep a balance in inter-religious, geographic and other aspects of the work. Metropolitan Filaret of Minsk and Byelorussia was unanimously appointed chairman of the committee. Six vice-chairmen were also elected: the Rev. Dr. Richard Andriamanjato (Church of Jesus Christ in Madagascar), Sheikh Ahmad Keftaru (Supreme Mufti of Syria), Kushok Bakula Rinpoche (Head Lama of the Buddhists of Ladakh, India), Metropolitan Paulose Mar Gregorios (Syrian Orthodox Church, Catholicosate of the East, India), Canon Dr. Raymond Goor (Roman Catholic Church, Belgium), and Bishop Dr. Karoly Toth (Reformed Church in Hungary).

Metropolitan Aleksiy of Tallinn and Estonia pointed out that special responsibility rested on the members of the International Preparatory Committee who would prepare this most important forum of our days.

Following the approval of the International Preparatory Committee, the meeting adopted its final documents. The statement issued by the International Inter-Religious Meeting in Moscow urges all religious leaders to support the peacemaking efforts and be ready to cooperate with all public organizations, both religious and secular, with all statesmen taking part in the struggle against militarism.

A communique was signed (see *JMP* No. 11, 1981 p. 17).

His Holiness Patriarch Pimen made a brief closing speech. Among other things he noted the businesslike and creative spirit which reigned at the meeting and which helped to discuss fruitfully a broad range of questions pertaining to the preparations for the forthcoming conference.

His Holiness stressed the importance of the fact that the conference would be held before the Second Special Session of the UN General Assembly

on Disarmament and that its results, reflecting the convictions of many millions of believers in all parts of the world, would provide a specifically religious contribution to the work of this special session.

The meeting ended with a silent prayer.

Metropolitan Filaret, Chairman of the International Preparatory Committee, gave a press conference.

In the afternoon of October 2, Metropolitan Filaret chaired the first session of the International Preparatory Committee. The Preparatory Committee elected a secretariat from among its members. The Secretariat includes the Rev. Chrispin Mazobere (Ex-President of the Methodist Church in Zimbabwe), the Rev. Dr. Lubomir Miřejovský (CPC General Secretary, Czechoslovakia), Prof. Dr. Bruce Rigdon (United Presbyterian Church, USA), Hadji Azam Aliakbarov (Vice-Chairman of the Department of International Relations of the USSR Muslim Organizations), and A. S. Buevsky (Executive Secretary of the Department of External Church Relations of the Moscow Patriarchate).

Considering that there was very little time left before the conference, and the holding of regular plenary meetings of the Preparatory Committee was impossible, a working presidium

was set up for current affairs. It includes the chairman and vice-chairmen of the International Preparatory Committee, and members of the Secretariat, as well as Dr. Said Afghani, Chairman of the Council for Muslim Affairs of Afghanistan.

The International Preparatory Committee fixed January 26-27, 1982, as the date of its next meeting. Then the members of the committee had a lively debate discussing various aspects of preparing and holding the conference.

In the evening, His Holiness Patriarch Pimen gave a reception in honour of the participants. During the reception His Holiness delivered a speech (see *JMP* No. 11, p. 20).

The international meeting of religious leaders in Moscow lasted only two days, but an atmosphere of unity and mutual trust prevailed as usual among the religious leaders of different beliefs, many of whom knew each other well from long association in working for peace on earth and the salvation of mankind from annihilation. Their sincere gratitude unanimously expressed by the speakers to His Holiness Patriarch Pimen for his peace initiative, was excellent proof of their readiness to take part in the coming conference.

I. PROKOFIEVA

ORTHODOX SISTER CHURCHES

THE ORTHODOX CHURCH IN CZECHOSLOVAKIA

The Path to Autocephaly



In 1981, the Orthodox Church in Czechoslovakia marked the 30th anniversary of the autocephaly granted to her by the Russian Orthodox

Church.

As we celebrate this jubilee we recall the glorious but difficult past of Holy Orthodoxy in Czechoslovakia.

In the 9th century, Prince Rostislav of Great Moravia invited Orthodox missionaries from Constantinople. In response to his request Constantinople sent the two holy brothers—Sts. Cyril and Methodius, Equal to the Apostles, the Enlighteners of the Slavs. They translated into Slavonic the Books of Holy Scripture and the liturgical books and taught the Moravian people the truths of the Holy Faith. But the Latin clergy prevented them from continuing their holy work. History tells us that the holy brothers and their disciples were banished from Moravia. It was only in Ruthenia that Orthodoxy continued to exist.

Since mediaeval times the Orthodox Monastery of St. Nicholas on Mount Chernechya was of special importance as a centre of spiritual enlightenment for the Orthodox of Carpathian Ruthenia. In later years the archimandrites of this monastery became the Bishops of Mukachevo and All Carpathian Ruthenia.

In 1491, King Vladislav of Hungary granted Bishop Ioann of Mukachevo a charter recognizing and confirming his episcopal right to the administration of the Orthodox Diocese of Mukachevo.

The first traitor to Orthodoxy in the Mukachevo See was Bishop Vasiliy Tarasovich (elected to the seat in 1634).

Prince György Rákóczi ordered Tarasovich to be cast into the dungeon of the Mukachevo castle. Ioann Dorobra-

tovsky was elected the Orthodox bishop in his place in 1642.

Bishop Ioann fought Uniatism to the end of his life. After his death, Bishop Ioannikiy acceded to the Mukachevo See. In 1664, Hungarian magnates, by order of King Leopold I of Hungary, expelled Bishop Ioannikiy from the Mukachevo See by force of arms. The Mukachevo monastery and the bishop's residence were given to the Uniate Bishop Parfeniy Petrovich. Vladyka Ioannikiy was the last Bishop of Mukachevo; his successors—Bishops Iosif and Dosifej resided in Maramaros and were called bishops of Maramaros. After the death of Bishop Dosifej the authorities forbade the election of a new bishop and so he is recorded in history as the last Ruthenian bishop.

After Uniatism was established in Uzhgorod, Orthodoxy was practised only in secret, but it never died among the common people, especially among the inhabitants of the Maramaros region.

The Uniates were positive that they had succeeded in "uprooting" Orthodoxy. However, in 1903 the people of Iza Village began to struggle openly against Uniatism. The Austro-Hungarian authorities regarded conversion to Orthodoxy as treason.

Orthodoxy was preached throughout Carpathian Ruthenia by Hieromonk (later Archimandrite) Aleksiy Kablyuk. He was supported by the Holy Synod of the Russian Orthodox Church as well as by the Patriarch of Constantinople and Serbia.

The enemies of Orthodoxy staged the notorious Maramarossziget Trial, which began on December 29, 1913, and continued till March 3, 1914. More than 30 Orthodox clerics with Hieromonk Aleksiy at the head were convicted at that trial.

After World War I, the Austro-Hun-

rian Empire fell apart and the Czechoslovak Republic was formed which included Carpathian Ruthenia. Everywhere in this new republic people began returning to the bosom of the Orthodox Church.

A delegation of Czechs and Ruthenians turned for help to the Serbian Orthodox Church whose Supreme Church Authority considered favourably the plea of the Orthodox believers. The Czechoslovak Government had no objection to having a Serbian bishop appointed for the Ruthenian Orthodox Church nor to Serbian priests being invited to conduct services in the churches of Carpathian Ruthenia.

In late 1920, the Holy Hierarchical Council of the Serbian Church delegated Bishop Dosifej of Niš to Czechoslovakia.

On August 19, 1921, the representatives of Orthodox communities elected as Grace Dosifej Bishop of Carpathian Ruthenia.

Every day hundreds of believers and whole villages left the Uniate Church. To stop this movement, the Roman Catholic and Uniate clergy brought pressure to bear upon the Czechoslovak Government to change its attitude towards the Orthodox Church. The government yielded to this pressure, and according to the treaty made with Patriarch Meletios IV of Constantinople Czechoslovakia was placed under the jurisdiction of Constantinople. Patriarch Meletios IV consecrated Archimandrite Savvatij Vrabc, a Czech from Olhynia, bishop, entitled him "Archbishop of Prague and Metropolitan of Czechoslovakia", and appointed him to rule all the Orthodox parishes of Carpathian Ruthenia.

Archbishop Savvatij persistently opposed Serbian jurisdiction, but the people refused to support him.

The Orthodox monks headed by that professor of Orthodoxy, Archimandrite Aleksiy Kabalyuk, as well as the Orthodox villages of Iza, Lipša, Velikiči and the town of Khust remained under the jurisdiction of the Serbian church.

In 1924, Bishop Dosifej completed his missionary ministry in Czechoslovakia. On his return to Yugoslavia,

he reported to the Supreme Authority of the Serbian Church on the position of the Orthodox in Czechoslovakia and jurisdictional confusion in Carpathian Ruthenia. The Serbian Church did not leave the Orthodox believers of that region without spiritual guidance, and this matter was taken up at the Holy Hierarchical Council of 1925.

By a council decision a memorandum was sent to the Yugoslav Minister for Foreign Affairs, Dr. M. Ninčić, concerning the position of the Orthodox under Serbian jurisdiction in Czechoslovakia in general and in Carpathian Ruthenia in particular. Negotiations followed, as a result of which the Czechoslovak Government gave its permission for a new bishop to be sent to Carpathian Ruthenia. Archbishop Savvatij was forbidden to interfere in the affairs of the Ruthenian Church.

In 1927, Bishop Irinej of Novi Sad arrived in Carpathian Ruthenia.

Bishop Irinej was succeeded by Bishop Serafim of Raška and Prizren. Vladika Serafim united under his omophorion all the Orthodox believers of Carpathian Ruthenia and Slovakia.

In 1930, he was succeeded by Bishop Josef of Bitolj, who was given the title "Exarch of Carpathian Ruthenia". Bishop Josef is known in the history of our Church as the hierarch who restored the mediaeval Orthodox see of Mukachevo. The ceremony took place on August 2, 1931, before crowds of Orthodox believers who had arrived from all parts of Carpathian Ruthenia.

In that same year, His Holiness Patriarch Dimitrije of Serbia died. He was succeeded by His Holiness Patriarch Varnava Rosić.

After lengthy negotiations with the Government of Czechoslovakia, the Serbian Church was granted the right to appoint a permanent ruling hierarch to Carpathian Ruthenia with the title: Bishop of Mukachevo and Prešov. On September 2, 1931, the Holy Hierarchical Council of the Serbian Church designated Protosynkellos Dr. Damaskin, a theological faculty professor, Bishop of Mukachevo and Prešov. At that time there were more than 150,000 believers in the Orthodox Church of Carpathian Ruthenia and Slovakia.

Bishop Damaskin was joyously wel-

comed by the Orthodox of Carpathian Ruthenia. He was the first permanent Orthodox bishop on the restored seat after an interval of 200 years.

Vladyka Damaskin obtained permission from the Czechoslovak Government to register 103 parishes in Carpathian Ruthenia, and 12 parishes in Slovakia. He maintained close ties with Bishop Gorazd of Moravia and Silesia. Bishop Damaskin was deeply loved by the people whose interests he defended before the authorities.

In 1933, on the Feast of the Dormition of the Most Holy Mother of God, in Mukachevo, Uniate students, who had refused to accept the Ukrainianization and Latinization of the Eastern Rite, were reunited with the Orthodox Church. The Order of Reunion was conducted by Bishop Damaskin.

Vladyka Damaskin saw to the training of priests for the Orthodox Church and sent students to the Serbian theological schools.

With the blessing of Vladyka Damaskin, on Holy Trinity Day in 1934, the 20th anniversary of the Maramarosszigt Trial was marked. Several hierarchs, many priests and over 40,000 laymen gathered in the village of Iza to honour the memory of the victims of that notorious trial.

New churches were built under Bishop Damaskin and many Uniates rejoined the Orthodox Church.

In 1937 the Orthodox flock of Carpathian Ruthenia suffered a great loss—the demise of His Holiness Patriarch Varnava of Serbia. Under his successor—His Holiness Patriarch Gavril (Dožić) of Serbia—Bishop Vladimir Raić was consecrated and appointed to the see in Carpathian Ruthenia.

It fell to his lot to administer the Mukachevo Diocese at a difficult time because World War II began shortly after his appointment. It was a time of harsh trials for the Orthodox Church. The Hungarian authorities began to persecute the Orthodox priests again.

In Czechia during the war the fascist invaders banned the Orthodox Church. Bishop Gorazd of Czechia was shot for having sheltered the heroes who had killed Heydrich, the Nazi butcher of Czechs. In Slovakia, Vla-

dyka Vladimir was not permitted to communicate with the parishes of his diocese. He handed over the parishes to His Holiness Patriarch Gavril of Serbia, who appointed Archpriest Vasiliy Solovyov his administrator in Slovakia.

In 1941, the Nazis interned His Holiness Patriarch Gavril in the Dachau concentration camp.

When Carpathian Ruthenia was liberated from Nazi occupation by the Soviet Army in 1944, a delegation of the Ruthenian Church led by Archimandrite Aleksiy Kabalyuk went to Moscow. It reported to the Supreme Authority of the Russian Orthodox Church on the position of Orthodoxy in Carpathian Ruthenia and petitioned for the acceptance of the Mukachevo Diocese under the omophorion of the Patriarch of Moscow and All Russia because historically the territory was always Russian. After the war, Carpathian Ruthenia became part of the Soviet Union. In view of this, the Hierarchical Council of the Serbian Orthodox Church decreed that the Mukachevo Diocese be handed over to the jurisdiction of the Russian Orthodox Church.

Bishop Vladimir of Mukachevo and Prešov arrived in Moscow in October 1945, from Yugoslavia, and on October 25, the Holy Synod of the Russian Orthodox Church decreed that the Mukachevo Diocese be accepted into the jurisdiction of the Russian Church. The parishes of Slovakia remained under Vladyka Vladimir.

After the execution of Bishop Gorazd the Orthodox Czechs were left without a bishop. Therefore they petitioned the Holy Synod of the Serbian Orthodox Church for a new bishop. However, at that time, the Serbian Church was unable to meet this request. The Orthodox Czechs, therefore, asked the Supreme Authority of the Serbian Orthodox Church to place them under the jurisdiction of the Russian Orthodox Church. On November 21, 1945, the clergy of Slovakia met under the chairmanship of Bishop Vladimir. The clergy asked the bishop for canonical sanction to pass to the jurisdiction of the Moscow Patriarchate. This was granted.

His Holiness Patriarch Aleksiy of Moscow and All Russia sent Archbi^{ishop} Elefferiy (Vorontsov) of Rostov and Taganrog to Czechoslovakia having designated him Archbishop of Prague and Czechia. Vladyla Elefferiy united the Orthodox parishes on the territory of Czechoslovakia into an exarchate. The great spiritual authority and vigorous efforts of Vladyla Elefferiy helped stabilize the life of the Orthodox Church in Czechoslovakia. New churches were built, ecclesiastical books and journals were published, and theological seminary was opened in Jarlovy Vary.

For his zealous efforts for the benefit of the Church, Vladyla Elefferiy was elevated to the dignity of metropolitan on July 18, 1948.

The rapid growth of the Orthodox Church in Czechoslovakia prompted Vladyla Elefferiy to open new dioceses on the territory of the exarchate: the Olomouc and Brno Diocese headed by Bishop Cestmir Kračmar and the Prešov Diocese by Bishop Aleksiy Dekhnev.

A momentous event in the life of the Orthodox Church took place in Prešov on April 28, 1950: a council of Greek Catholic clergy and laity abrogated the Uzhgorod Union which had been imposed on our people by Rome in the 17th century. With the end of Uniatism the Orthodox flock in Slovakia considerably increased, and in July 1950, it was decided to found a new Michalovce Diocese on the territory of the Prešov Diocese. The former Uniate monk Viktor Michalić (professed Aleksandr) was elected to the Michalovce See. He was consecrated bishop of Michalovce on October 8, 1950. Each of the four dioceses of the exarchate of the Moscow Patriarchate is not only ruled by a bishop, but has its own diocesan council.

The Orthodox Theological Faculty was opened in Prešov and was granted rights of a state higher school.

On October 2, 1951, the Exarchal Council of the Orthodox Church in Czechoslovakia petitioned His Holiness Patriarch of Moscow and All Russia to grant autocephaly to the Orthodox Church in Czechoslovakia. The Council stressed the successful efforts

of the Patriarchal Exarch Metropolitan Elefferiy and expressed its desire to see him elected the Primate of the Orthodox Church in Czechoslovakia if her autocephaly were granted.

On October 10, 1951, His Holiness Patriarch Aleksiy and the Holy Synod of the Russian Orthodox Church decreed that autocephaly be granted to the Czechoslovak Orthodox Church and gave their blessing for Metropolitan Elefferiy to pass to the jurisdiction of this Church.

Vladyla Elefferiy will always remain in the grateful memory of our Orthodox believers as a zealous First Bishop and peacemaker. Because of ill health he was forced to return to his Motherland where he continued his pastoral ministry.

Vladyla Elefferiy died in Leningrad (†March 27, 1959) and was interred in the Holy Trinity Cathedral in the St. Aleksandr Nevsky Lavra.

He was succeeded as First Bishop of the Orthodox Church in Czechoslovakia by Bishop Ioann (Kukhtin) of Žatec, who continued his ministry until 1964 when he retired for reasons of health (†1975, in Odessa).

The Council of the Orthodox Church in Czechoslovakia elected in his place Archbishop Dorotej (Filip) of Prešov.

The Orthodox Church in Czechoslovakia grew from strength to strength. But in 1968 her normal life was interrupted by a revival of Uniatism and a renewed struggle of the Uniates against Orthodoxy. However, under the wise guidance of her archpastors the Orthodox Church was able to uphold her rights and continued to strengthen her spiritual life. Today the Orthodox believers are strictly defending the Faith of their forefathers. Most Orthodox parishes still adhere to the Old Style, that is, the Julian Church calendar.

The Orthodox Church in Czechoslovakia wants to live in peace and love with all other Christians in her country. She is doing her utmost to consolidate pan-Orthodox unity and to help establish an ecumenical communion of all Christians. She participates actively in the pan-Christian peace movement for the benefit of all nations on earth.

JOSEF FEJSÁK

Fourth Meeting of the Mixed Theological Commission on the Orthodox-Old Catholic Dialogue

Greetings from His Holiness Patriarch PIMEN of Moscow and All Russia

Your Eminence Metropolitan Damaskinos of Tranoupolis,

Your Grace Dr. Léon Gauthier, Bishop of the Christian Catholic Church in Switzerland,

Worthy archpastors and pastors, and beloved participants in our theological conversations,

Grace be to you and peace from God the Father, and from our Lord Jesus Christ (Gal. 1.3).

My heartfelt greetings to you all who have gathered here in Moscow at our invitation to hold your regular 4th meeting and discuss important theological issues, thereby helping to restore the longed-for unity of all who confess the Holy Name of Jesus Christ.

We know that your programme covers a whole range of weighty themes: the problems of Church authority, the infallibility of the Church, Church councils, and the Apostolic Succession. All these vital themes disclose from all angles the teaching on the Church which determines to a great extent the essence of the relationship between our Churches.

The Russian Orthodox Church has always established her contacts with the old Catholic Church on the Gospel principles of brotherhood and love in Christ. She has shown great interest in Old Catholicism from its very inception. Since 1871, the envoys of our Church have taken an active part in many Old Catholic councils, congresses, bishops' conferences, and other meetings. The possibility of uniting the Old Catholics with the Orthodox was considered by the Holy Governing Synod of the Russian Orthodox Church back in 1892. A special theological commission was set up in St. Petersburg at that

time to study the Old Catholic teachings. A corresponding commission was formed in Rotterdam. Up to 1914 both commissions worked in close contact. Regrettably, the two world wars interrupted for decades this successful begun undertaking. Only in 1961, at the First Pan-Orthodox Theological Conference on Rhodes Island, was the Pan-Orthodox Theological Commission on Dialogue with the Old Catholics established. In 1975, the first theological conversations between representatives of Orthodoxy and Old Catholicism took place in Chambesy. Since then three sessions of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue have been held with great success and a number of important dogmatic issues have been fruitfully studied and a profound and durable agreement reached upon them.

We place great hopes in this 4th meeting, which, we believe, will deepen our mutual understanding of both doctrine and draw nearer the day when the Orthodox and the Old Catholics will be able to approach the Holy Supper of our Lord and together, in the fear of God and in faith, partake of the Holy, Immortal and Life-Giving Sacrament.

Over and over again, with all my heart I welcome you, dear guests, beloved brothers in Christ, to the Trinity-Sergiy Lavra. May the Lord strengthen all of us through the prayers of the God-Bearing Abba Sergiy. We are happy that the work of the commission is to take place in Moscow this time with the help of our Church; and we pray the Lord to bless your joint labour and we invoke upon you all, the almighty grace of the Holy Spirit. Amen.

Address by Metropolitan FILARET of Minsk and Byelorussia,

Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations

Your Eminence Metropolitan Damaskinos of Tranoupolis,
Your Grace, Dr. Léon Gauthier, Bishop of the Christian Catholic Church in Switzerland,

Esteemed participants in the 4th Meeting of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue, elected representatives of Local Orthodox and Old Catholic Churches, it gives me deep pleasure, with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, to welcome, with all my heart, all of you who have arrived, at the invitation of the Russian Orthodox Church, in the primary city of Moscow and have come to Trinity-St. Sergiy Lavra to continue the Name of Christ the Orthodox-Old Catholic dialogue. I cordially greet both those who have accorded us the pleasure of visiting us before for one reason or other, and those of our dear brothers in Christ who are within the bounds of our Church and country for the first time.

The composition of our commission as assembled is somewhat changed. We do not see amongst us His Eminence Metropolitan Irineos who was the former co-chairman of the commission from the Orthodox side and whom we thank for his efforts to help make the dialogue a success.

We are happy to welcome His Eminence Metropolitan Damaskinos of Traniopolis who was appointed by His Holiness Patriarch Dimitrios to head the delegation of the Constantinople Church and elected, by the members of the Pan-Orthodox Theological Commission, co-chairman of the Mixed Commission.

We miss amongst us the Rev. Prof. Werner Küppers, Secretary of the Mixed Theological Commission from the Old Catholic side, an indefatigable toiler in the field of Orthodox-Old Catholic dialogue. May the Lord give him rest in the Heavenly Mansions!

With my whole heart I welcome to

our friendly family the esteemed Prof. Ernst Hammerschmidt, the secretary of the commission from the Old Catholic side, to whom we wish God's help in continuing the work of his predecessor.

It gives us much pleasure that the regular session of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue is taking place within the bounds of the Russian Orthodox Church, which attaches great importance to her participation in the profound research into the problems of Christian unity. This bears witness again to the desire of our Church to promote in every way the great and holy work of conducting the Orthodox-Old Catholic dialogue which was begun with the participation of Russian Orthodox theologians at the end of the last century, and which was almost completely interrupted by the two world wars, but through God's mercy is being continued in its new phase today.

Commencing the dialogue, we look with hope to the future while glancing back to the instructive in the past; this reminds us of the fact that the intense theological efforts to achieve doctrinal unity between the Orthodox and Old Catholics, were made, from the day the Old-Catholic Church was established, at numerous old Catholic conferences, meetings and congresses by the St. Petersburg and Rotterdam commissions by means of theological research. The works, in this direction, of prominent Orthodox and Old Catholic theologians, foremost among them: Prof. Ignatius von Döllinger, Protopresbyter Ioann Yanyshov, Bishop Reinkens, Prof. V. V. Bolotov, Bishop Dr. Herzog, Prof. I. G. Osinin and others, have helped to reach a high degree of understanding.

Upon us, esteemed representatives of Local Orthodox and Old Catholic Churches, the ecclesiastical leadership have laid the noble but responsible task, before God and history, of continuing the dialogue started, of increasing its po-

sitive results, and of drawing closer the time when Christian unity will be restored as *the author and finisher of our faith* (Heb. 12.2) our Lord Jesus Christ prayed in His High Priest's Prayer (Jn. 17).

With gratitude to the Lord we may witness that the Orthodox-Old Catholic relations, at their new stage of development, are notable for their mutual and sincere desire to achieve pan-Christian unity. The direct, practical preparations begun in 1966 for the theological dialogue just as its commencement in 1975 make us happy with their success. From the very beginning our Mixed Theological Commission has studied and compiled corresponding documents according to themes relating to theology, Christology and ecclesiology which, in the opinion of our commission, accord with the teachings of the Orthodox and Old Catholic Churches. We consider the results achieved as highly valuable.

We have gathered again to continue the work begun. Before us are themes from the ecclesiology section: "The Authority of the Church and in the Church", "The Infallibility of the

Church", "Church Councils", and "The Need for Apostolic Succession". We begin the work of our commission confidently trusting in the Lord's approval of our work and that He Himself will direct our sincere efforts towards beneficial results. Let us pray to God, the Giver of All Bounties, that He may through the grace of the Life-Giving Spirit, help all of us to do our duty. May the Lord bless us with His heavenly blessing which will consolidate the ties of love and cooperation between us. We shall set about our work with love of truth and Christian humility, because all discussions of questions of Faith are meaningless if they are carried on through strife or vainglory (Phil. 2.3) as St. Paul says.

We commence our work in full awareness of its deep responsibility and importance, following the principles of loyalty and great devotion to the teaching of the Early Undivided Church.

Once again I greet you all most cordially, beloved brothers in Christ, who have come to us. I wish you a pleasant sojourn, particularly fruitful success in your work to the glory of God and the benefit of our Churches.

Successful Continuation of the Orthodox-Old Catholic Dialogue

From September 15 to 22, 1981, the 4th Meeting of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue was held in Moscow at the invitation of the Russian Orthodox Church. It was chaired by Metropolitan Damaskinos of Tranoupolis (Constantinople Patriarchate) and Bishop Léon Gauthier of the Christian Catholic Church in Switzerland.

The meeting opened in the assembly hall of the Moscow Theological Academy and Seminary after the solemn moleben in the Holy Trinity Cathedral of the Trinity-St. Sergiy Lavra in Zagorsk. Professors, teachers and students were present. The participants in the meeting were warmly and cordially greeted on behalf of the Moscow Patriarchate by Metropolitan Filaret of Minsk and Belarusia, Head of the Department of External Church Relations, member of the Mixed Theological Commission on

Orthodox-Old Catholic Dialogue (see p. 51).

Hegumen Georgiy Tertyshnikov, a lecturer, greeted the assembly on behalf of the Moscow theological schools and the Trinity-St. Sergiy Lavra.

Metropolitan Damaskinos and Bishop Leon Gauthier, co-chairmen of the commission, delivered speeches in response.

In the afternoon, His Holiness Patriarch Pimen of Moscow and All Russia received the participants in the meeting in the Patriarchal Chambers of the Lavra.

During the audience, Bishop Tadeusz Majewski of the Polish Catholic Church presented the Gold Order of Bishop Frantiszek Chodor to His Holiness Patriarch Pimen, who was awarded the order by the Synodal Council of the Polish Catholic Church in the Polish People's Republic at its session on May 25, 1981.

Then a dinner was given during which His Holiness Patriarch Pimen warmly and cordially greeted the participants in the meeting. (See. p. 50).

In response to His Holiness Patriarch men, Metropolitan Damaskinos and Bishop Leon Gauthier thanked the Russian Orthodox Church for her contribution to the Orthodox-Old Catholic dialogue, which should heal the wounds of separation.

That same day the guests went to Moscow.

At the daily sessions, which opened and closed with prayers conducted by turns by the Orthodox and the Old Catholics, they discussed the four drafts of the ecclesiological texts prepared by the Mixed Theological Sub-Commission during its meeting in Bern on March 9-13, 1981: (1) The Authority of the Church and in the Church; (2) The Infallibility of the Church; (3) Church Councils; (4) the Need for Apostolic Succession.

On Sundays and feast days, the visitors attended divine services. On September 20, they were at the Divine Liturgy concelebrated by His Holiness Patriarch Pimen with the visiting hierarchs (members of the commission)

in the Patriarchal Cathedral of the Epiphany.

On September 21, the Feast of the Nativity of the Blessed Virgin, the participants in the meeting attended Divine Liturgy in the Church of the Dormition in the Novodevichy Convent. The Liturgy was celebrated by Metropolitan Yuvenaliy of Krutitsy and Kolomna, who cordially greeted the guests after the service. Metropolitan Damaskinos and Bishop Leon Gauthier responded on behalf of all the guests.

That same day, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, gave a reception to mark the end of the Orthodox-Old Catholic meeting.

The work over, the participants in the 4th Meeting of the Mixed Theological Commission visited the new building of the Publishing Department of the Moscow Patriarchate in Moscow where they were received by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department. The guests also saw the sights of the capital as well as the old cities of Vladimir and Suzdal.

GRIGORIY SKOBEI

The 33rd Session of the Central Committee of the World Council of Churches

The 33rd session of the WCC Central Committee took place from August 16 to 26, 1981, in Dresden, at the invitation of the Federation of the Evangelical Churches in the GDR and the Evangelical Lutheran Church of Saxony. This session was preceded by the meeting of the WCC Executive Committee which was attended by Archbishop Kirill of Vyborg. Taking part in the session of the WCC Central Committee from the Russian Orthodox Church were Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations; Metropolitan Yuvenaliy of Krutitsy and Kolomna; Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; Protopresbyter Prof. Vitaliy Vorovoi, representative of the Russian Orthodox Church to the World Council

of Churches in Geneva; and A. S. Buvsky, Executive Secretary of the Department of External Church Relations.

Metropolitan Filaret of Minsk and Byelorussia was elected member of the Central Committee of the World Council of Churches at the beginning of the 33rd session. In connection with the appointment of Metropolitan Filaret as Head of the Department of External Church Relations which was decreed by the Holy Synod of the Russian Orthodox Church on April 14, 1981, the need arose for him to get directly involved in the activities of the World Council of Churches. In this connection Father Nikolai Tetyratnikov requested the WCC Central Committee to relieve him of his responsibilities as member of the Central Committee. His Holiness Patriarch Pimen on his part sent a letter to the Moderator of the WCC Central Commit-

tee, Archbishop Dr. Edward Scott, and the General Secretary, Dr. Philip Potter, with a proposal to the Central Committee to fill the vacancy after Father Nikolai Teteryatnikov's resignation by electing Metropolitan Filaret of Minsk and Byelorussia as member of the WCC Central Committee from the Russian Church.

The Central Committee considered questions concerning the preparations for the 6th Assembly of the World Council of Churches due to take place from July 24 to August 10, 1983, in Vancouver, Canada. The participants considered also the results of the International Consultation on "The Community of Women and Men in the Church" which was held in July 1981 in Sheffield, as well as the theme "Christian Understanding of Health, Healing and Wholeness". The theme "Partners in Life" was discussed in connection with the International Year of the Disabled. In addition, a survey was made of the activities carried out by the World Council in the period between the 32nd and 33rd sessions of the Central Committee, and of the current tasks of the World Council for the period up to the next session of its Central Committee.

The participants also considered some questions of public service and the witness of the Churches and adopted a number of WCC statements on the subjects.

On August 19, the Feast of the Transfiguration, Divine Liturgy was celebrated in the Church of St. Simeon of the Mountain of Wonders in Dresden by His Holiness and Beatitude Catholicos-Patriarch Ilya II of All Georgia, President of the World Council of Churches. He was assisted by Metropolitan Filaret of Minsk and Byelorussia, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Melkhisdekk of Berlin and Central Europe, Patriarchal Exarch to Central Europe, Archbishop Kirill of Vyborg, and Protopresbyter Vitaliy Borovoi. Concelebrating the Liturgy were Metropolitan Nikolai of Sukhumi and Abkhazia (Georgian Church), Metropolitan Pankratiy of Stara Zagora (Bulgarian Church), Archpriest Leonid Kishkovsky (Autocephalous Orthodox Church in America), and representatives of the clergy of the Russian Orthodox Church in the GDR. The service was attended by numerous Orthodox and non-Orthodox participants in the session.

Public Statements of the Central Committee of the World Council of Churches

Dresden, August 1981

1. "The Churches and the World Refugee Crisis"

One of the most dramatic phenomena of our times is that of the involuntary movement of millions of people forced to leave their homes and their countries. They are variously known as refugees, displaced persons, expellees and exiles. They are the victims of the unjust social, economic and political structures of societies, of the violation of fundamental human rights, and of brutal armed conflicts. They are struggling for survival; in search of food, refuge, identity and belonging. They need justice, peace and recogni-

tion of their human dignity. Therefore refugees have a natural claim on the Churches.

The Central Committee notes with deep concern the following disturbing trends affecting the lives and future of refugees:

(1) More and more countries in the less materially developed world, which are also vulnerable to political instability, maldevelopment and external influences, are not only the source of the largest refugee movements but also are forced to be host to the majority of refugees and displaced persons in the world today;

(2) the appeal from these refugee-hosting countries for a reasonable degree of burden-sharing, both at the re-



The meeting on August 20, 1981, in Dresden (GDR), of representatives of the Churches in the USSR and the USA participating in the WCC Central Committee session. Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, speaking. Left to right: Archbishop Dr. Janis Matulis of the Evangelical Lutheran Church of Latvia; Dr. Claire Randall, General Secretary of the National Council of the Churches of Christ in the USA; Metropolitan Filaret; Dr. Arie Brouwer, General Secretary of the Reformed Church in America; His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia

ional and international levels, has met with inadequate response. Consequently, countries which can least afford it have the brunt of the world's refugee problem;

(3) most countries of the world are becoming increasingly restrictive in admitting asylum-seekers by introducing stricter border controls and visa requirements;

(4) the number of refugees who are rejected (*refoulés*) or expelled is increasing at an alarming rate;

(5) the movement of refugees across cultural borders often brings to the surface racial and ethnic prejudices which are compounded by the unemployment problems;

(6) responses to newly arising refugee emergency situations often occur at the expense of ongoing, unsolved refugee needs;

(7) the growing complexity of the refugee situation, frequently closely related to a disputed colonial legacy, questions of national security and

power politics, to the aspirations of oppressed minorities or majorities and the struggle for self-determination, reflects the difficulty of identifying and eliminating the root causes and enabling refugees to return to their homes.

The seriousness of the above trends calls for intensified vigilance and action on the part of the Churches and of the WCC. For that reason the Central Committee appeals to member-Churches to intensify their efforts to:

(a) deepen the understanding of the complex social, economic and political realities that create and affect refugees;

(b) promote and undertake biblical, theological reflection as an indispensable base for the Churches' ministry with refugees;

(c) assist in strengthening a global ecumenical research and information network which will help the Churches to be well informed and to speak out more clearly on refugee issues;

(d) work with their governments to

assure that the basic human rights are respected, including the right of every person to stay, to leave and to return to his country;

(e) help prepare the legal, political and economic conditions which will facilitate voluntary repatriation;

(f) consult with Local Churches and councils in countries of potential refugee movements and provide local assistance in order to stem a growing exodus and a cruel separation from families and familiar surroundings;

(g) ensure that efforts to assist refugees always contain two essential elements: meeting the immediate and longer-term needs of refugees and taking appropriate action at political and socio-economic levels, to eliminate the basic causes of refugee movements;

(h) ensure that refugee assistance makes a positive contribution towards meeting overall community needs, and does not adversely affect the life of local groups of oppressed and marginalized people;

(i) urge governments to respect the security and territorial integrity of countries which are host to refugees;

(j) promote dialogue with refugees of all faiths who have come to live within Christian communities and help to ensure opportunities and places of worship for them;

(k) emphasize the Churches' pastoral responsibility to serve the spiritual needs of refugees;

(l) use to the fullest the resources of refugees and of local host communities to work towards rapid self-sufficiency and development goals;

(m) support or initiate programmes to assist the most vulnerable groups of refugees such as persons with disabilities, women and children.

2. Statement on Namibia

During the past year, significant changes have occurred in the Namibian situation to which the Central Committee of the World Council of Churches, meeting in Dresden on August 16-26, 1981, calls the attention of the Churches.

I. Recent developments

A. Nearly four years of negotiations leading up to the UN Namibia plan collapsed after South Africa rejected a

solution which it had previously accepted during a special meeting called in January 1981, in Geneva, by UN Secretary-General, Dr. Waldheim.

B. On May 1, 1981, France, the United Kingdom, and the United States vetoed five UN Security Council resolutions proposed by the African Group of States urging comprehensive sanctions against South Africa.

C. On May 3, 1981, the ministers of the five-nation Western Contact Group (Canada, France, Federal Republic of Germany, United Kingdom, United States of America) issued a joint statement indicating a move to abandon UN Security Council Res. 435 (1978) as a sole basis for a negotiated settlement for Namibia. Further, they stressed their desire to enlarge the negotiation process through the inclusion of "all parties", which would legitimize the claim of the South African-backed Democratic Turnhalle Alliance that represents the Namibian people.

D. The new United States Administration has extended its collaboration with the South African apartheid regime, considering it an ally and friend. This has given rise, among other things, to visits to South Africa of high-level government officials, the offer of training to the South African coast guard, increased links between the intelligence services of the two countries, and the proposed restoration of direct military ties through exchanges of military attachés in their respective embassies.

E. More recent developments seem to indicate further revision of the position of the members of the Western Contact Group. Since this has not been made public, its implications are unclear.

F. Ten years after the decision of the International Court of Justice declaring illegal the occupation by South Africa of Namibia, the occupation continues. South Africa has expanded its war-like attacks against neighbouring countries.

G. The militarization of South Africa has grown into an all-pervasive "total war" mentality. Military expenditures rose from US dollars 933 million in 1974/75 to 2.9 billion in 1979/80. They will increase by another 30% by 1982. The South African armed forces nearly doubled in size between 1974 and 1979, from 250,000 to 494,000.

H. South Africa is openly pursuing military-political solution in Namibia. To achieve this, it has substantially increased its own military presence in the North. Current informed estimates put the numbers of troops stationed there at between 50,000 and 100,000. In addition, a law of compulsory military service has been imposed on all Namibian men 16 years of age and over. These developments have contributed in major way to the escalation of violence in the conflict and consequent suffering, especially of the population in that area.

I. There has been a dramatic increase in the number and intensity of South African attacks on neighbouring states, especially Mozambique and Angola. A significant part of the latter's territory is now occupied by South African troops operating in collaboration with the forces of UNITA. South African agents continue and have seriously intensified attacks against and assassinations of liberation movement leaders in Mozambique, Zimbabwe and elsewhere, and acts of sabotage against neighbouring states.

J. South Africa continues to develop its nuclear weapons capacity with the help of foreign governments and private interests.

K. The South African Government continues to provide secret funds for the "dis-information" activities of groups like the Christian League of Southern Africa engaging in campaigns against religious organizations including particularly the WCC and the South African Council of Churches. According to South African press reports, the Christian League received US dollars 408,000 between June 1979 and March 1980.

L. Persecution and torture of many innocent people, including especially Christians and Church workers in Namibia continue, as do attacks on Church properties. In the latter category targets have included the Evangelical Lutheran Ovambo Kavanga Church Printing Press which was totally destroyed on November 19, 1980, and the Diocesan Seminary of the Anglican Church, St. Mary's School of Odibo, which was bombed on June 18, 1981.

II. Recommendations

In view of this tragic and worsening situation, the Central Committee:

A. Calls upon Churches and Christians to continue and intensify their efforts to achieve a just and peaceful solution for Namibia by:

(1) renewing their efforts to convince governments to adhere to the provisions of the UN Security Council Res. 435 as the sole basis for a negotiated settlement of the war in Namibia, and of a UN Council for Namibia Decree No. 1, which prohibits the exploitation of Namibia's natural resources;

(2) continuing their support of their peoples, Churches and governments of the countries of Southern Africa as they seek to resist South African attacks and to engage in the urgent tasks of national development;

(3) providing increased moral and material support for the Namibian Council of Churches' exercise of its prophetic ministry;

(4) encouraging and urging Churches outside Africa, especially those having direct links with Namibia, to continue and intensify their efforts with white Christians there to join in full fellowship with their black brothers and sisters and to combat the racist policies imposed by South Africa on Namibia;

(5) developing educational materials for their constituencies on the detailed provisions of the relevant United Nations decisions and on developments in or affecting Namibia;

(6) providing increased support for the educational programmes of SWAPO and of its humanitarian efforts to meet the needs of the Namibian people as they prepare for independence;

(7) giving increased attention to the plight of Namibian refugees in Southern Africa and providing increased material and other support to the host countries and to their Churches as they minister to the needs of these refugees.

B. Reiterates its appeals of 1977 and 1980 urging the Churches to press their governments to follow the action of the United Nations in recognizing SWAPO as the authentic representative of the Namibian people.

C. Reiterates its appeal for the spee-

dy implementation of UN Security Council Res. 435 (1978) which provides for a United Nations controlled ceasefire followed by UN supervised elections leading to independence.

D. Reiterates its appeal to all member-Churches, especially in the five Western countries comprising the Contact Group, "to press governments and international organizations to enforce comprehensive sanctions against South Africa".

E. Calls upon governments, and especially the Western Contact Group members, to resist manoeuvres which would imply recognition of the Democratic Turnhalle Alliance as an authentic government in Namibia or seek to impose a "Rhodesia-type solution".

F. Commends Christians and Churches in Namibia, South Africa and elsewhere in Southern Africa for their courageous efforts to remain faithful to the Gospel of our One Lord and Saviour Jesus Christ and renews its solidarity with them.

3. Increased Threats to Peace and the Tasks of the Churches

I. The Central Committee of the World Council of Churches, in August 1980, expressed its concern that "the gravest danger that humanity faces today is a nuclear holocaust". The Central Committee, meeting in Dresden in August 1981, painfully aware of the destruction caused by bombing during World War II as tragically evidenced in this city and the continuing need to curb violence as a means of resolving international conflict, notes that international relations have deteriorated during the past year and have become even more dangerous. There has been intensification of tension and the emergence of disquieting trends:

A. Conceted attempts to make acceptable new strategies concerning the feasibility of nuclear war, and tendencies to consider the possibility of a limited nuclear conflict in which victory is assumed to be possible. In particular we are disturbed by the development and production in various countries of new dehumanizing weapons. The neutron weapon is the most recent and obvious example. It is a tremendous threat because it makes the use of

nuclear weapons more likely, even against less developed countries. It is a further incentive to escalate the arms race and therefore makes disarmament negotiations more difficult. Even at this stage we urge that the manufacture of this and any other weapons be stopped, that those already produced be eliminated and that no other nation decide to manufacture them.

B. The inability, so far, to reach a positive conclusion to the post-Helsinki talks in Madrid on European Security and Cooperation reflects a deterioration in East-West relations which constitutes a setback to detente and a further obstacle to disarmament.

C. The continuation of violent conflicts in areas mentioned in earlier statements of the Central Committee.

D. The worsening economic crisis throughout the world with graver consequences for the poor nations resulting in tensions within and among nations.

E. The continuing stalemate in the North-South discussions on global economic issues leading to confrontation and the reduction in aid to developing nations in contrast with the scandalous increase of expenditures on the arms race.

II. The Central Committee of the World Council of Churches, recognizing that urgent steps are needed for the prevention of a nuclear war and for the de-escalation of regional conflicts, appeals to all political leaders in the following term:

A. The leaders of the two military blocs should meet at the earliest possible time to begin serious negotiations aimed at disarmament, both nuclear and conventional. To facilitate this process they and other national leaders should consider what unilateral steps for disarmament could responsibly be taken.

B. The peace-keeping machinery of the United Nations and of regional organizations should be strengthened in the interest of confidence-building and the settlement of disputes. Existing disarmament negotiations should be reactivated and intensified.

C. In order to ease tension and build confidence among the nations, the nuclear powers should jointly propos-

resolution in the United Nations Security Council which will give guarantees to countries which decide to create clear-free zones that these will be fully respected.

D. Adequate preparation at national and international levels to ensure the success of the second special session of disarmament of the United Nations General Assembly scheduled for mid-82 is of the greatest importance.

E. The widening economic gulf between developed and developing countries undermines confidence and is a threat to peace and cooperation. The industrialized nations should fulfil the United Nations goal for international development assistance and should start to negotiate in good faith for a more just relationship between the North and the South.

F. The rights of people everywhere seek changes in social, economic and political, exploitative and unjust conditions must be supported.

III. The Central Committee has in the past recommended to the Churches a number of concrete actions for disarmament and against militarism and the arms race. In the light of the current, most dangerous situation, the Central Committee:

A. Reaffirms the tasks and responsibilities of the Churches in the context of the present exposure of humankind to the unprecedented risk of terrible and perhaps irreparable destruction.

B. Emphasizes the need to state more clearly the basis of involvement in the issues of war and peace in the context of the struggle for justice.

C. Emphasizes also the need to articulate the concerns for peace in clear, basic, firm affirmations.

D. Calls upon the Churches now to:

(1) challenge the military and militaristic policies that lead to disastrous distortions of foreign policy sapping the capacity of the nations of the world to deal with pressing economic and social problems which have become a paramount political issue of our times;

(2) counter the trend to characterize some of other nations and ideologies as the "enemy" through the promotion of hatred and prejudice;

(3) assist in de-mythologizing current doctrines of national security and

elaborate new concepts of security based on justice and the rights of peoples;

(4) grapple with the important theological issues posed by new developments related to war and peace and examine the challenges posed to traditional positions;

(5) continue, according to the appeal contained in an earlier statement of the Central Committee, "to call attention to the root causes of war, mainly to economic injustice, oppression and exploitation and to the consequences of increasing tension including further restriction of human rights".

E. Commends the many member-Churches who have made renewed calls to peacemaking; started, reactivated or intensified their efforts for peace, for disarmament and against militarism and the arms race. This has included such useful initiatives as programmes of peace education and organization of events like "peace week" or "disarmament week".

F. Calls upon member-Churches to:

(1) intensify further their engagement in efforts for peace and join with others who seek to arouse the conscience of the public regarding the current threats to peace;

(2) commit themselves to peacemaking as continual witness through preaching, teaching and action;

(3) promote bilateral and multilateral discussions among Churches with a view to greater understanding among people and the reduction of mutual distrust and fear.

G. Commends the work of a large number of peace and disarmament groups and movements, old and new, around the world, in several of which large numbers of Christians actively participate in obedience to the demands of the Gospel. We call attention to the plea of the Central Committee in Kingston that serious attention be paid to the rights of conscientious objectors.

H. Commends to the Churches the forthcoming WCC International Public Hearing on Nuclear Weapons and Disarmament* as an important occasion "to search for ways in which Churches, Christian groups and others can help

* Held in Amsterdam (the Netherlands) on November 23-27, 1981.

promote a climate of thinking more favourable to nuclear disarmament and for practical ways by which they can most effectively contribute to it.

I. Urges the Churches, in the context of the preparations for the 6th Assembly, whose theme is "Jesus Christ—the Life of the World", to make commitment to peacemaking a special concern and to give emphasis to studies on issues related to peace, paying special attention to the underlying theological issues.

4. Statement on South African Government Raids on Squatter Camps

I. In the middle of a particularly harsh winter, on July 16 this year, at Nyanga, a large township near Cape-town, police with dogs and teargas dispersed nearly 800 people, largely women and children, from their makeshift homes of plastic and wood. On Tuesday, August 18, armed police with bulldozers and teargas destroyed the houses of 400 people again at Nyanga. Police action included preventing clergy and community workers from bringing food and shelter to infants and mothers. Recent reports also indicate that 2,000 women and children were forcibly taken to the Transkei.

2. We see these recent attacks upon African squatter settlements as part of a persistent and systematic effort by the South African regime to relocate the African population into the so-called homelands—waterless and inhospitable rockpiles where unemployment, poverty and degradation exist and grow at an ever increasing pace.

3. These recent attacks are a manifestation of the policy of the South African Government to "Bantustanize" the African population, making them non-citizens in their own land. These actions are an integral component of the overall systematic assault of apartheid upon the daily lives and indeed very existence of the African, Asian and coloured populations. The 1980 WCC Central Committee meeting sta-

ted that apartheid is "a sin which as a fundamental matter of faith is to be rejected as a perversion of the Christian Gospel".

4. The WCC Central Committee meeting in Dresden, August 1981, reiterates its rejection of apartheid with its consequent denial of human worth and violation of the right of husbands, wives and children to live in community together; re-affirms its solidarity with the victims of apartheid and its support to their struggle for liberation and a full life in their country, South Africa.

5. The Central Committee calls upon its member-Churches and all Christians:

(a) to condemn the South African regime's barbarous act of destroying African families and the makeshift houses of defenceless people, violating their family lives;

(b) to condemn the systematic denial of South African citizenship to black people, including the withdrawal of passports;

(c) to encourage and support the South African Council of Churches and the Churches in South Africa in their exercise of a prophetic ministry;

(d) to intensify their opposition to apartheid in solidarity and fellowship with all those, inside and outside the country, who are struggling for a just South Africa.

5. On Northern Ireland

The Central Committee meeting in Dresden:

(1) expresses profound concern at wider implications of what is happening in Northern Ireland, and the religious dimension in the tension and conflict which causes scandal;

(2) encourages and supports all who work faithfully and courageously for peace and reconciliation;

(3) offers to help in any way;

(4) calls for prayer for people involved in the conflict in Ireland, North and South, and anywhere they may be.

Fraternal Meeting

On August 18, 1981, the participants in the session of the Central Committee of the World Council of Churches from the Churches of Great Britain and the British Council of Churches gave a dinner for the participants from the Russian Orthodox Church. Among the British participants were Dr. David Sessel, Vice-President of the British Council of Churches, member of the WCC Central Committee; Dr. Philip Organ, General Secretary of the British Council of Churches; Ms. Pauline Webb, member of the WCC Central Committee; and the Rev. Paul Ostreicher, Secretary for International Affairs of the British Council of Churches. Participating in the meeting on behalf of the Russian Orthodox Church were members of the WCC Central Committee:

Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations; Metropolitan Yuvenaliy of Krutitsy and Kolomna; Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; Protopresbyter Prof. Vitaliy Borovoi, representative of the Russian Orthodox Church to the WCC in Geneva; Dr. A. S. Buevsky, Executive Secretary of the Department of External Church Relations.

During the dinner which passed in a cordial atmosphere the questions of developing brotherly relations between the Church of Great Britain and the Russian Orthodox Church were discussed.

Joint Statement

The delegations from the USSR and the USA to the Central Committee session of the World Council of Churches met together on August 20, 1981, in Dresden, GDR, in order to enjoy Christian fellowship and to manifest love and concern for each other as members of the Church of Jesus Christ. While we were together in Dresden we made plans to continue our ongoing dialogue on matters of Christian concern, particularly the issue of peace. We also made plans for another meet-

ing between leaders of the Churches of our two countries in 1982; it will continue our lengthy dialogue which we have been enjoying for almost thirty years.

At this period of tension, we in our Churches heed in all seriousness the words of the Apostle Paul: *Endeavouring to keep the unity of the Spirit in the bond of peace.* We are thankful that during all these years we were able to come together in the Holy Spirit.

Catholicos-Patriarch of All Georgia ILIYA II
Metropolitan FILARET
(followed by signatures of participants in the meeting from the USSR)

Rev. ARIE R. BROUWER
CLAI'RE RANDALL
Followed by signatures of participants in the meeting from the USA)

The Russian Orthodox Church — 20 Years a Member of the WCC (November 1961-1981)

On the occasion of the 80th birthday of Dr. W. A. Visser 't Hooft, Honorary President of the World Council of Churches, His Holiness Patriarch Pimen wrote in his congratulatory message: "We deeply appreciate the part you played in the work of getting the Russian Orthodox Church to join the World Council of Churches in 1961. Together with Metropolitan Nikodim, of eternal memory, you have helped our Church greatly to occupy a worthy place in the fraternal ecumenical family of Churches, members of the WCC".

At the end of March 1981, Dr. W. A. Visser 't Hooft spoke at a meeting of the WCC staff members in the Ecumenical Institute in Bossey. Answering the question about the initiators of Orthodox ecumenism and, in particular, that of the Russian Orthodox Church, Dr. Visser 't Hooft noted that as far back as early 1920s, Orthodox leaders (Patriarchate of Constantinople) had advanced the idea that it was necessary to organize a union of Churches on the model of the then League of Nations. Dr. Visser 't Hooft mentioned by name some of the Russian theologians of those days who had contributed greatly to the formulation of the theological principles of ecumenism; among them were Prof. N. Glubokovsky, Archpriest Prof. Sergiy Bulgakov, and Prof. L. Zander.

* * *

Over 13 years passed before the Russian Orthodox Church actually joined the WCC, if we take 1948 as the starting point; that year the Russian Church (as well as the other Local Orthodox Churches) received an invitation to attend the 1st Assembly in Amsterdam, at which the World Council of Churches was formally constituted (August 23, 1948).

In July 1948, in Moscow, a conference of heads and representatives of many Orthodox Autocephalous Churches was held in connection with the celebrations of the 500th anniversary of the Russian Orthodox Church's autocephaly. The participants in the Moscow conference stated in their resolution, "The Ecumenical Movement and the Ortho-

dox Church", several important reasons for their refusal to attend the Amsterdam assembly.

Since 1948 the Russian Orthodox Church has been attentively observing the activities of the WCC. For ten years (1948-1958), mutual contacts were maintained by correspondence, and individual encounters with WCC leaders. The criticism of the WCC by the participants in the Moscow Conference of 1948 proved beneficial, and the influence exerted by the Churches in the USSR also brought results.

To sum up, all this led to the first official meeting between the delegations of the Russian Orthodox Church and of the World Council of Churches (headed by Dr. W. A. Visser 't Hooft) in Utrecht (the Netherlands), in August 1958.

The head of the Russian Church delegation, Metropolitan Nikolai of Krutitsy and Kolomna (†1961), at the time Head of the Department of External Church Relations, pointed out several "stabler tendencies" in the WCC which were unacceptable to Orthodox awareness and which had persisted since the Amsterdam Assembly of 1948: (a) a negligent attitude to unity of faith; (b) the idea of levelling down the doctrinal minimum as a basis for Christian unity; (c) the belief held by a number of the leaders of the ecumenical movement that not one existing Christian confession possessed the plenitude of the Truth and represented the Church of Christ; (d) the tendency towards a purely external union of Christian Churches and groups, because which they became political tools and distorted the path of the ecumenical movement and alienated Orthodoxy.

On the other hand, the Orthodox delegation noted that the ecumenical movement attracted the attention of the Orthodox Church with the perspective of overcoming the centuries-old division and the hope of achieving one confessional unity of faith of all Christians in the fullness of the Church's life.

A number of the WCC acts, from the Orthodox viewpoint, could serve

at cause of Christian reunion. Thus, instance: (a) the WCC statement there exist in the world social, political, ecumenical and moral conditions, which oblige each Christian to struggle for justice, freedom and peace; (b) the condemnation of nuclear arms by the WCC; (c) various manifestations of inter-Church assistance. Inculcating Christian principles into human relationships—personal, family, ecclesiastic and international, this can be must be the all-Christian task.

The Utrecht meeting of 1958 had practically paved the way to resolving the question of the Russian Orthodox Church's entry into the World Council of Churches.

On November 20, 1961, the second session of the 3rd Assembly of the WCC in New Delhi (India), 23 Churches were admitted to the membership of the World Council of Churches, among them the Russian Orthodox Church as well as the Romanian, Bulgarian and Polish Autocephalous Local Orthodox Churches.

* * *

With regard to the ecumenical movement, the second half of the 1950s and the beginning of the 1960s was an interesting period in the life of our Church.

In 1956, theological conversations were resumed between the Russian Orthodox Church and the Anglican Church. As mentioned above, 1958 was a milestone on the road to the WCC membership for the Russian Church. In 1959, theological conversations began between the Russian Church and the Evangelical Church in Germany (RG).

Relations between the Russian Church and the Roman Catholic Church began to develop in 1960 (in the days of the Second Vatican Council). This took place in the pontificate of Pope John XXIII. In essence, it was His Holiness's open stand in regard to Orthodoxy that paved the way to the establishment of these relations.

1961 saw the 1st All-Christian Peace Assembly in Prague. That same year, the 1st Pan-Orthodox Conference took place on Rhodes Island at which a number of ecumenical questions were considered.

The most important event in 1961 was the Russian Orthodox Church's entry into the WCC.

Metropolitan Nikodim of Leningrad and Novgorod (†1978) noted in this connection that official circles, the ecclesiastical public, the press of both Orthodox and non-Orthodox Churches and denominations, and the overwhelming majority of the faithful, regarded this action of the Russian Orthodox Church as an outstanding event in the life of Christendom and warmly greeted it.

Concerning the Russian Orthodox Church's entry into the WCC, His Holiness Patriarch Aleksiy (†1970) in his message to the 3rd Assembly outlined, so to say, a programme of the ecumenical activities of the Russian Church within the framework of the WCC and stated also her hopes and expectations:

"The desire of the World Council of Churches to cooperate with the Russian Church... may, we believe, effectively strengthen the spirit of the ecumenical brotherhood....

"The Russian Orthodox Church is aware of the difficulties standing in the way to the unity of Christians in the Church, but she thanks the Lord for the mercy whereby divided Christendom perceives the sin of this division and its duty to unite....

"The Russian Orthodox Church would like to see greater efforts being made by the World Council of Churches in search of ways and means to achieve Christian doctrinal unity..."

To solve the problem of "preserving and strengthening peace throughout the world, the WCC and the Churches and Christian associations which are its members can and must manifest their principled stand on this question, which is expected of them by the Christian public and all nations."

* * *

In 1971, at the Local Council of the Russian Orthodox Church, the Patriarchal Locum Tenens, Metropolitan Pimen (now His Holiness the Patriarch) noted that in the 1960s the ecumenical activities of the Russian Church had intensified.

Indeed, if one examines publications in the last 20 years, an interesting picture forms before us. At the begin-

ning of the 1960s (i. e. when our Church began to cooperate with other Churches within the framework of the WCC fellowship) 10 to 13 ecumenical measures were carried out within the year.

In the 1970s this number almost doubled—26 to 31 ecumenical measures a year. However, these figures do not include the great number of meetings, audiences, conversations, etc., regarding these only brief information is usually printed under the heading "Ecumenical Chronicle". Neither does this number include inter-Orthodox and peacemaking contacts, which are virtually ecumenical.

The Russian Orthodox Church carries out her ecumenical activities through the Department of External Church Relations which was opened in April 1946. Each year the DECR draws up a plan of action taking into account (since 1961, naturally) the programme of the WCC.

In carrying out its programme the department is assisted by the other synodal institutions; it also seeks the help of diocesan hierarchs, the parish clergy of various dioceses, professors and students of the theological schools, monks and nuns.

The Journal of the Moscow Patriarchate contributes greatly to ecumenism. Since 1971, the journal has been published in English as well. The anthology, *Theological Studies*, gives much space to ecumenical problems.

Nevertheless, despite the impressive intensity and scope of our contacts, at times we feel as though our cooperation has just begun, so little do we know about each other.

We ought to know the history of our partners, understand Church orders, theological and other ecclesiastical problems, as well as be better acquainted with the current events in the life of the Church.

* * *

One of the questions which, as before, demands greater attention, is the attainment of doctrinal unity—a search for mutually acceptable agreements in essence on questions of faith and Church order.

Metropolitan Nikodim noted many times: "The interest of the ecumenical circles in the problem of doctrinal uni-

ty has somewhat weakened. More thoughtful representatives of Protestantism regard this fact with comparative calmness, almost fatalistically, as an inevitability, arising from the great plurality of views of the participants in the ecumenical movement.... Less disciplined and ecclesiastically minded among the ecumenists even express the opinion that inter-confessional differences are an 'archaism' which interests nobody."

In May 1981, in Sofia (Bulgaria) consultation took place between representatives of the Local Orthodox Churches—WCC members—and the leaders of the WCC. In his report, Metropolitan Yuvenaliy of Krutitsy and Kolomna noted a number of difficulties the Local Orthodox Churches encounter in their activities in the WCC as well as the positive results from their participation in the work of the WCC: "the mutual spiritual enrichment and the deepening of witness and service".

On June 15, 1981, at the celebration of the 1600th anniversary of the Second Ecumenical Council and the Niceno-Constantinopolitan Creed in the chapel of the WCC, it was noted that this Creed was "the one dogmatic basis for Christians. This, Dr. Philip Potter emphasized, gives us courage and involves us in the work of attaining unity.

With regard to ecumenism it is very important for the Russian Orthodox Church and her representatives, as Metropolitan Nikodim pointed out, to be vigilant; to show calm reasonableness; to weigh each new step; be wary of too optimistic an estimation and, the more so, of idealizing present-day ecumenism.

The Russian Orthodox Church has been carrying out her service hopefully and patiently for almost a millennium. The Sofia Consultation has given us, as the ecumenists themselves say, fresh hope. In the light of this hope, our cooperation in the WCC, as one of the important sectors of our ecumenical activities, with its positive aspects and difficulties, prompts us, as Metropolitan Yuvenaliy pointed out, "to seek ways and means to increase and improve our contribution" to ecumenism.

V. OVSYANNIKOV

THEOLOGY

THE OSTROG BIBLE

"...So that in future, too, the holy books be set forth righteously, and unambiguously, and without confusion to every Orthodox man who reads and recites them, that they be like rivers and streams of sweetness flowing across the Land of Russia and into the holy churches of God to the glory of the Divine Name, and His Most Pure Mother and all the saints...".

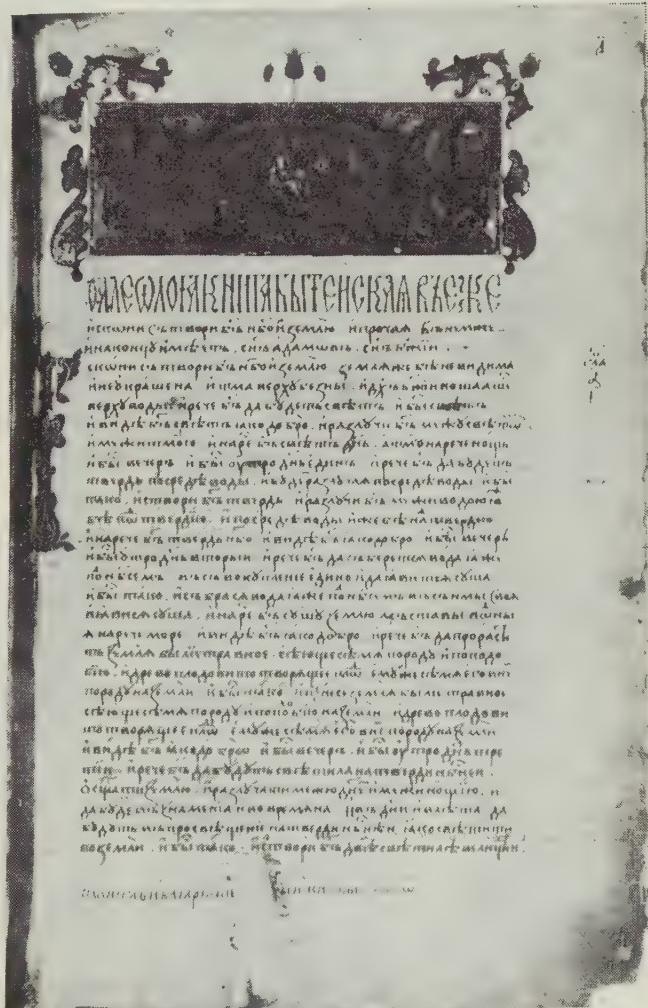
(The Narrative of the Origin of Book-Printing in Moscow)

Pre-History of Russian Book Printing

1981 saw the 400th anniversary of the publication of the Ostrog Bible—an outstanding monument of book-printing in this country.

This holy "Book of Life" verily of everlasting importance for the salvation of the human race. Century after century and generation after generation, men of all nations have turned their gaze to the Bible. For a long time in the past the Holy Scriptures were preserved and passed on from generation to generation in manuscript form.

Soon after the Baptism of Russia in 988, the basic liturgical books were translated into Old Slavonic¹. The chief centres of book-making and spiritual enlightenment in Old Russia were the monasteries. Chronicles testify to the great love of books among the Russian people. One of the manuscripts *Protopriy* (Abridged Lives of Saints) contains a strict admonition to the Orthodox reader: "Read the words with particular care, and not at rush through pages.



The first page of the Gennadius Codex
State Historical Museum in Moscow. Synodal Collection,
No. 915

What you must really do is not to be lazy and read the words twice so that you comprehend their power."

Manuscript books were ornamented by *znamenshchiki*—illuminators, who designed floral ornamentation, head-pieces, initials and miniatures to illustrate the texts. The beauty and elegance of these decorations, the colour-scheme and profoundly iconographic quality of the ornaments and miniatures of these early Russian manuscripts make them part of the treasure-house of Russian graphic art². The world-famous masterpieces of this kind include the Ostromir Codex, copied by Deacon Grigory³ in 1057; the Arkhangelsk Codex of 1092⁴; the Mstislav Codex (early 12th century), and the Great Chetii Minei compiled by St. Makariy, Metropolitan of Moscow and All Russia⁵ in the 16th century, not to mention many other outstanding manuscript books.

The year 1499 stands out in the history of the Russian Church because in that year St. Gennadiy, the Archbishop of Novgorod († 1505; feast day, December 5), completed the collection of all the Books of the Old and New Testaments. This codex, known as the Gennadius Codex, served as the prototype and the basis for the first printed Ostrog Bible.

Book-printing in Moscow began in the second half of the 16th century. This was a period of intense struggle to consolidate the centralized Russian state and great changes in the whole traditional pattern of Russian life. The consolidation of the Muscovite state was marked by big territorial acquisitions which strengthened Russ considerably in its struggle against its former conquerors—the Mongol-Tatars. The Russian conquests of that time included two large khanates: the Kazan Khanate (1552) and Astrakhan Khanate (1556).

The growth of the Russian state broadened the scale of activities of the Russian Orthodox Church. Many Orthodox missionaries were sent out to the new provinces, in which Orthodox churches and monasteries were built and big dioceses formed. The new churches required a large number of liturgical books which could not be produced by copyists alone. Moreover, man-



Prince Konstantin Konstantinovich of Ostrog
18th century relief in Metropolitan Antonii
Melnikov's collection

uscript copies often contained errors and inaccuracies, which accentuated a growing need for their standardization. The flaws inherent in books copied by hand were noted by the Council of the Hundred Chapters of 1551⁶.

The only way to eliminate the shortcomings was to print books. This led to the idea of opening a printing house in Moscow. The person who initiated this idea was that outstanding Primate of the Russian Church, St. Makariy, the Metropolitan of Moscow⁷. His efforts in this sphere were actively supported by Tsar Ioann IV who was fully aware of the progressive significance of book-printing. As the First Bishop Metropolitan Makariy was interested not only in the revision of ecclesiastical books, but in producing them in greater numbers. Thanks to the active involvement of Metropolitan Makariy in founding a printing house in Moscow

Russian Orthodox Church acquired first printed service book. As is known, the first printer in the Muscovite state was Deacon Ioann Fyodorov⁸. In 1564, he printed in Moscow the *Apostle*⁹, which was gratefully acknowledged by the Russian Church and all the people. A reference to this historic event is found in a 17th century manuscript (State History Museum, Synodal Collection, No. 850) entitled, "The Tale Describing How Books began To Be Printed" which says: "The book containing the Acts of the Apostles, the General Epistles, and the Epistles of St. Paul the Apostle began to be printed in the year 7071, on the 19th of April, the Feast of our Father, John of the Ancient Caves. The book was printed to the glory of the omnipotent and Life-Giving Trinity—Father, the Son, and the Holy Spirit."¹⁰

This grace-filled work started by Deacon Ioann Fyodorov and his associates was received by the believers of our country as God's mercy to the Russian land. Since that time books have been continuously published by the Russian Church.

After the death of Metropolitan Makary († 1563), life became difficult for Deacon Ioann Fyodorov and he was forced to leave his native Moscow and continue book-printing in western Rus-

safeguard the Orthodox Faith and national culture. He realized the importance of education in the struggle against Uniatism and supported any educational undertaking. He built schools and even founded a school of higher learning which he called the academy. This higher school trained the clergy and teachers and there were many brilliant scholars among its graduates¹². One of the major educational projects of Prince Konstantin was the setting up of a printing house in Ostrog¹³. Here, Deacon Ioann Fyodorov printed the Ostrog Bible.

The printing of the first Slavonic Bible was an undertaking of great size and complexity. It was expensive, to say nothing of the need for versatility and a high moral standard on the part of the people involved. It was especially difficult to find able men who possessed the necessary theological and philological knowledge. The work required not only a thorough knowledge of the Slavonic Bible, but an ability to make a textological analysis of the various copies of the biblical Books.

Copies of biblical Books were sought and collected in order to determine and choose the fullest and most correct for the first edition.

As has already been pointed out, the only known codex of all the Books of the Old and New Testaments was the codex of St. Gennadiy, the Archbishop of Novgorod, which was copied in Novgorod in 1499 and preserved in Moscow¹⁴. Prince Konstantin of Ostrog asked Tsar Ivan IV to have this Bible sent to Ostrog. Thanks to the good offices of the Lithuanian Ambassador, Mikhail Garaburda, a copy of the Gennadius Codex was delivered to Prince Konstantin in 1575. Furthermore, the prince also sent for a number of biblical books in Greek.

The text of the Gennadius Codex was carefully collated with other copies to obtain which experts were dispatched from Ostrog to different countries—"...to many distant lands, such as the confines of Rome and also to Candia Island, and to many Greek, Serbian and Bulgarian monasteries". There is no documentary evidence¹⁵ to prove that Ioann Fyodorov himself travelled to the Balkans to seek and purchase

The Ostrog Edition of the Bible

After several years in Lithuania, where the Moscow printer Ioann Fyodorov produced the commentated Gospels and the Psalter with the Horologion, he moved to Lvov. In this West-Russian city which was noted for its cultural and educational traditions, the first printer of Moscow met Prince Konstantin (Vasiliy) Konstantinovich of Ostrog (1526-1608)¹¹, an active defender of Orthodoxy from the Polish-Catholic expansion in the western Russian provinces which were under the temporary occupation of *Rzeczpospolita*.

A true son of the Russian Orthodox Church, Prince Konstantin felt deep compassion for his countrymen and was keenly aware of the need to have Holy Scriptures printed in order to

manuscript copies of the Greek Bible, as some researchers surmised.

In preparing the Bible for publication, the Slavonic text of the Gennadius Codex was collated with the Greek Bible, sometimes with the Czech and Polish translations of the Bible, as well as with the original Hebrew text of the Old Testament. The scholarly editing must have been done by the chief editor of the Ostrog Bible, Gerasim Danilovich Smotritsky, rector of the Ostrog school and father of the famous author of the Slavonic Grammar, Meletiy Smotritsky.

The printing of the Bible began around 1580. The format is big (approximately 20×32 cm); it is printed in two columns using a fine Slavonic type; it has 628 signatures. It was the first Slavonic publication of this size. One peculiarity of the edition consists in the use of several compositions as a result of added signatures, because in the process of printing the edition was enlarged several times. The makeup of the Ostrog Bible served as a model for subsequent editions of the Slavonic Bible.

The design of the book is simple and austere. The inscription on the title-page (see photo on inside back cover) is enclosed in a woodcut frame just as in the Moscow *Apostle* of 1564. On the reverse of the title-page is the coat of arms of the Prince of Ostrog. The first page of the Bible text has a headpiece with a floral ornament.

The dating in this edition is unusual. The Bible, which came out in 1581, as indicated on the title-page of all the copies, has two different dates in the imprint at the end of the book: the date mentioned in most copies is August 12, 1581, but in some copies the date is June 12, 1580. A. S. Zernova, a researcher into early Russian printing, explains that it was because the New Testament¹⁶ was printed first.

At the end of the full Bible text there is a postface by Deacon Ioann Fyodorov, his printer's mark and a colophon (see photo at the end of the article).

The Ostrog Bible edition was very big for that time—1,000 to 1,200 copies¹⁷.

* * *

The Ostrog Bible's ecclesiastical, historical and cultural significance is great; it was used in Orthodox Russia for 170 years¹⁸. In the words Metropolitan Makariy of Moscow & Kolomna († 1882), "...the publication of the Ostrog Bible was... the greatest blessing for all the children of Russian Church"¹⁹.

The Ostrog edition established Slavonic Bible text which is still being used with minor alterations. The Gennadius Codex was the original manuscript of the Ostrog Bible, the former was compiled and copied in Muscovite Russ. Therefore, despite the fact that the Ostrog Bible was printed in Ukraine, the orthography and accentuation are typical of Muscovite Russ.

The language of the Ostrog Bible is the correct Church Slavonic which is common to all the Orthodox Slavic peoples. It is significant that because of this common Slavonic language used in the "Book of Life", the text of Ostrog Bible could be used in Muscovite Russ, in the Ukraine, in Byelorussia and by the Balkan Slavs.

The importance of this edition for Slavonic peoples is attested to by founder of modern Slavonic studies, Czech scholar, Jozef Dobrovski, who wrote in the 18th century: "I would give half my library for the Ostrog Bible"²⁰.

Deacon Ioann Fyodorov's famous edition was known in many countries, today there are over 200 copies extant in Western Europe and America.

The Ostrog Bible was in common use in Muscovite Russ, and it is often mentioned in the inventories of monasteries and private libraries. It is not surprising, therefore, that it was the basis of the Ostrog Bible that was used in the original for the second complete edition of the Slavonic Bible which came out in Moscow in 1663. According to current estimates, there are approximately 250 copies of the Ostrog Bible in the state libraries today.

In the 400 years since the first publication, a total of 80 Slavonic editions of the Bible have been printed by Russian Orthodox Church and 35 Russian language editions. The editions of the Bible issued by the Publishing

Звіле́ніємъ ща . Неступешеніємъ сїа , нествершеніємъ стї го дхя
побелініє багочестінаго кнзжа василія киевстіїтнновича острозь
скаго , воєводы киевскаго , маршака землї волинекї ж старосты
владимирськаго , и пром . Напечатаны єсть сїжинига
гл҃емаа Біблію , ёже вѣтхїи , и новыи завѣтв .
въбѣдо спасено градбего ютизломъ , острозѣ .
много грѣшны , и недостойны . рабо нвано
дѣдоровыи помъгъ москвитнно . вѣтто
шсозданія міръ . З пї . զшевпле
щенія габа нспечанашего іс хя .
л фп . мца іюлѧ 61



ment of the Moscow Patriarchate in 1966, 1968, 1976 and 1979 attest to the uninterrupted grace-filled continuity of

the great undertaking of our predecessors—the publication of the complete text of the Holy Scriptures.

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⁸ Katsprzhak E. I. *Pervopechatnik Ivan Fyodorov* (First Printer Ivan Fyodorov). Moscow, "Kniga", 1964.

⁹ Bibliography on the history of Moscow book-printing is given in an article by T. N. Kameneva "Materials for the Bibliography of Early Russian Books"—in the book: *U istokov russkogo knigopechataniya* (The Origins of Russian Book-Printing). Moscow, USSR Academy of Sciences, 1959, pp. 261-264.

¹⁰ Protasieva T. N., Shchepkina M. V. "Narratives About the Origin of Moscow Book-

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¹¹ Prince Konstantin Konstantinovich (baptized Vasilii) of Ostrog, a big landowner in western Russia and patron of education, was born in 1526. He received a good education and was brought up in the Orthodox Faith and taught to love his Motherland. His estates were in Podolia, Galicia and Volhynia. Prince Konstantin is known in the history of Russia as a zealous defender of Orthodoxy during the introduction of Uniatism and a champion of enlightenment in Western Russia. He patronized scholars, published books and built schools. He took an active part in the Brest Church Council of 1596 as a defender of Orthodoxy. To strengthen the Orthodox Faith in his native land, he built a school in Ostrog and two printing houses—one in Ostrog and the other in Derman. Prince Konstantin supported a Lvov scholar, Father Vasilii, who wrote the book: *On the Unity of Faith*, and Christofor Bronsky, the Orthodox author of the apology: *Apokrisis*.

He is best known in ecclesiastical and secular history as the publisher of the first complete Slavonic Bible, commonly known as the Ostrog Bible after the place of its publication.

Prince Konstantin died in 1608.—See: *Kievskaya Starina* (Kiev Chronicler) No. 10, 1882, No. 11, 1883, No. 7, 1885.

¹² Lukianov. *On the problem of the Ostrog School*. — "Volyn Diocesan Gazette", 1881; Kharlampovich K. *The Ostrog Orthodox School*. — "Kiev Chronicler", May, 1897.

¹³ Seletsky A. *Ostrozhskaia tipografia i ee*

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¹⁴ The need to have a complete Slavonic Bible was prompted by the struggle waged by the Russian Church against the heresy of "Judaizers". A description of the Gennadius Codex was made by the 19th century Russian scholars: V. M. Undolsky, Archpriest Prof. Aleksandr Gorsky and Archpriest Prof. Kapiton Nevostruev. A modern description of the Gennadius Codex is given by the researcher I. V. Levochkin. He read a paper entitled "Codicological analysis of the Gennadius Codex" at a scholarly meeting in Lvov: "Fyodorov Lectures—1981", held on September 15-17, 1981, devoted to the 400th anniversary of the publication of the Ostrog Bible. This is a manuscript copy of this Bible in the Synodal (Patriarchal) Library of the State History Museum in Moscow.

¹⁵ Katsprzhak E. I. *Op. cit.*, p. 207.

¹⁶ Zernova A. S. *Nachalo knigopechataniya v Moskve i na Ukraine* (The Origin of Book-Printing in Moscow and the Ukraine). Moscow, 1947.

¹⁷ Nemirovsky E. *Nachalo knigopechataniya na Ukraine* (The Origin of Book-Printing in the Ukraine). Moscow, "Kniga", 1974.

¹⁸ Orthodox Theological Encyclopaedia. Vol. II, St. Petersburg, 1901, Col. 503.

¹⁹ Metropolitan Makariy (Bulgakov) Moscow. *Istoria Russkoi Tserkvi* (The History of the Russian Church). Vol. IX, Book St. Petersburg, 1879, p. 473.

²⁰ Yagich I. V. *New Letters of Dobrovolskiy Kopitar and Other South-Western Slavs*. "Collection of Works of the Department of the Russian Language and Philology". Vol. LXI. St. Petersburg, 1897, pp. 501, 502.

N. MOISEYEV

BOOKS AND PUBLICATIONS

"THE RUSSIAN ORTHODOX CHURCH"

Published by the Moscow Patriarchate. Moscow, 1980, 254 pp.

The Publishing Department of the Moscow Patriarchate has published the book *The Russian Orthodox Church*. It covers a wide range of questions concerning the life and activities of our Church, and is intended for the general public. At the same time, it should be of unquestionable interest to theologians, because of the extensiveness of factual material used in its interpretation.

The book is preceded by a facsimile address of His Holiness Patriarch Pimen of Moscow to All Russia to the readers. It opens with an article on the history of the Russian Church, which began long before the Baptism of Russia, with the blessing of the Apostle St. Andrew the First-Called. The article traces in consecutive chapters the process of spiritual formation and development of the Russian Orthodox Church, development of her self-awareness and comprehension of her predestination for the Russian people and universal Orthodoxy. In times of tribulation during internecine feuds, the Mongol-Tatar domination, the struggle against the revolutionaries, and the civil war, the Russian Orthodox Church has always supported the people, prayerfully guarding their spiritual integrity and independence. Orthodoxy sacredly preserves the memory of Metropolitans and hierarchs of All Russia, the great ascetics, founders of Orthodoxy, who were examples of humility, true apostolic ministry and Gospel love.

Today, the Russian Orthodox Church continues on her salvific path under the wise leadership of His Holiness Patriarch Pimen, who spiritually guides her children, invariably preserving the purity of Orthodoxy, sacredly preserves the Church Canons, and selflessly serves her people by asserting peace and justice.

The article on the modern life of the Church consists of several parts and deals with her Clerical and Supreme Church Authority, her monastic and parochial life, her divine service and the pastor's vocation; with Orthodox piety, monasteries, theological schools and Russian ecclesiastical biography, the status of the Russian Orthodox Church in Soviet society. The foundation, the most important source and, at the same time, the aim of spiritual life of an Orthodox is love, just as hundreds of years ago, a living, personal, prayerful communion with God. Love of God and the longing to draw near and abide with Him are inseparably bound in the understanding of the Russian Orthodox with love service to people.

The Lord Jesus Christ called all men to live in righteousness, mutual love and peace. His teaching sank deeply into the hearts of Christian believers. The apostolic and patristic writings, behests of great Russian hierarchs and ascetics have become the principal basis for love for one's neighbour and service to the cause of peace. This love and service are manifested in patriotism and peacemaking of Russian Orthodoxy, which have become a tradition of the Church and are witnessed to in all historical stages of the existence of the Russian Orthodox Church. There is a special article on the patriotic and peacemaking activity of the Russian Orthodox Church, witnessing to her beneficent influence on events in the life of the society and the destiny of the Motherland and the people; the fortitude, the lofty sense of civic duty and patriotism of her children.

The Russian Church in her relations with Local Sister Churches strives to strengthen the unity of Holy Orthodoxy. The Autocephalous and Autonomous Local Orthodox Churches are steadily and sacredly preserving the doctrine of the One, Holy, Catholic and Apostolic Church. The article, "The Russian Orthodox Church in the Family of the Local Orthodox Churches", deals with the questions of relationship between the Russian Orthodox Church and the Ancient Oriental Patriarchates; the Georgian Orthodox Church; the Serbian, Romanian and Bulgarian Orthodox Churches; the Orthodox Church of Cyprus; the Church of Hellas; the Polish and Czechoslovak Local Churches; the Autocephalous Orthodox Church in America as well as the Autonomous Orthodox Churches of Sinai, Finland and Japan.

The Russian Orthodox Church pays due attention to the problems of pan-Orthodox unity. "The Russian Church is aware of the difficulties standing in the way to the unity of Christians in the Church, but she thanks the Lord for the mercy whereby divided Christendom perceives the sin of this division and its duty to unite and she sees in the joint efforts of the Churches and associations in the bosom of the World Council of Churches an effective manifestation of this perception in the search for ways and means to restore the lost unity." These words of the Primate of the Russian Orthodox Church, His Holiness Patriarch Aleksiy, determine the character of the ecumenical activity of the Russian Orthodox Church, which is considered in the article "The Russian Orthodox Church and the Ecumenical Movement".

Included also are articles on ecclesiastical architecture and art of Mediaeval Russia—icon painting, embroidery, sculpture, mosaic and fresco, fine plastic art, Church singing and bell ringing. The lofty spiritual content of ecclesiastical art is a result of comprehension and reflection of the spiritual experience of the people.

The Russian Orthodox Church contains a wealth of illustrations; some of the subject matter are unique. All the illustrations are considerably informative.

The edition was prepared by a group of authors under the editorship of Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, Professor at the Moscow Theological Academy.

A. Ch.

1981 CHURCH CALENDARS OF THE OLD BELIEVERS

Old Believers' Church calendars are published annually in Moscow and Riga.

The Church calendar* published by the Old Believers Archbispopric of Moscow and All Russia opens with a message from the Most Reverend Archbishop Nikodim of Moscow and All Russia to the venerable clergy and all brethren in Christ, in which Vladyka Nikodim reminds pastors of their lofty ecclesiastical responsibility. Printed in the calendar are also Christmas and Easter messages from Archbishop Nikodim to the flock (p. 7-10).

The menologion is preceded by general instructions for 1981 and contains items on Church feasts, universal and Russian saints. Included here are also the Apostolic Canons with commentaries by Aristides and Zonaras and the canons of the Ecumenical Councils.

Printed on pp. 62-64 is an article by Archbishop Nikodim, dedicated to the 360th anniversary of the birth of Archpriest Avvakum. Mention should be made of the fact that in this article a favourable appraisal is given of the removal by the 1971 Local Council of the Russian Orthodox Church of the anathema against the adherents of old rites and books. This article is illustrated with one of the portrayals of Archpriest Avvakum, printed for the first time, which was found at the end of 1970 in a private collection in the town of Egorievsk, Moscow Region**.

The calendar carries morning and evening prayers, and various canons.

Included are also such items as: "What Does the Sign of the Cross Mean" and "The Story of the *Lestovka*" (a rosary) with instructions how to use it during prayer.

The calendar is illustrated with a portrait of the Most Reverend Archbishop Nikodim and photos of important events from the life of the Old Believers, adherents of the Belya Krinitsa Hierarchy, and also reproductions of old icons from the Old Believers Protecting Veil Cathedral Church at the Rogozhskoe Cemetery in Moscow.

The calendar contains also a Paschal Table covering the next 15 years.

* The 1981 Old Believers' Calendar. Moscow, 1981, 80 pp.

** See "Works of the Department of Ancient Russian Literature", No. 28. Leningrad, 1974, pp. 420-421.

A wall calendar of medium format with indications of fasts, weeks without fast, days when the dead are commemorated and feast days, is published for the first time as a supplement.

The Church calendar of the Bezpopovtsy Old Believers is published jointly by the communities of Moscow, Riga and the Supreme Church Believers Council in the Lithuanian SSR*.

Aside from the menologion the publication contains the rule for divine services on Sundays and feast days in 1981. Also included is a Paschal Table covering the next 25 years and an alphabetical list of saints' names and their feast days. Articles describing the spiritual content of the feasts of our Lord and the Theotokos are on pp. 37-44. Printed here are also the rule for bows, which are made upon entering and leaving a church, and prayers accompanying them.

Of special interest are articles devoted to various memorable dates. The calendar opens with an article by I. N. Zavoloko, a well-known figure among Old Believers, "On the Translations of the Old Testament into Church Slavonic. For the 400th Anniversary of the Publication of the Ostrog Bible".

Under the heading "Memorable Dates" an item is printed about Monk Korniliy, who passed away in 1695 at the age of 125. "The Life of Korniliy", not published in full up to the present time, abounds in the names of men who made a mark in the history of the Russian Church and State. As a contemporary of many Patriarchs of All Russia and ten tsars (from Ivan IV to Peter I), Korniliy was an eyewitness and partly a participant in the most important events of the troublous 17th century.

Jubilee articles by I. Egorov "The 150th Anniversary of the Vilnius Community of Old Believers. 1830-1980" and by P. Khvalkovsky "In the Moscow Pomorye Community of Old Believers" are devoted to the history of the Old Believers.

The anniversaries of a number of eminent Old Believers are given as well as obituaries. The calendar is decorated with headpieces from mediaeval books.

* The 1981 Old Believers' Calendar. Riga, 1981, 88 pp.

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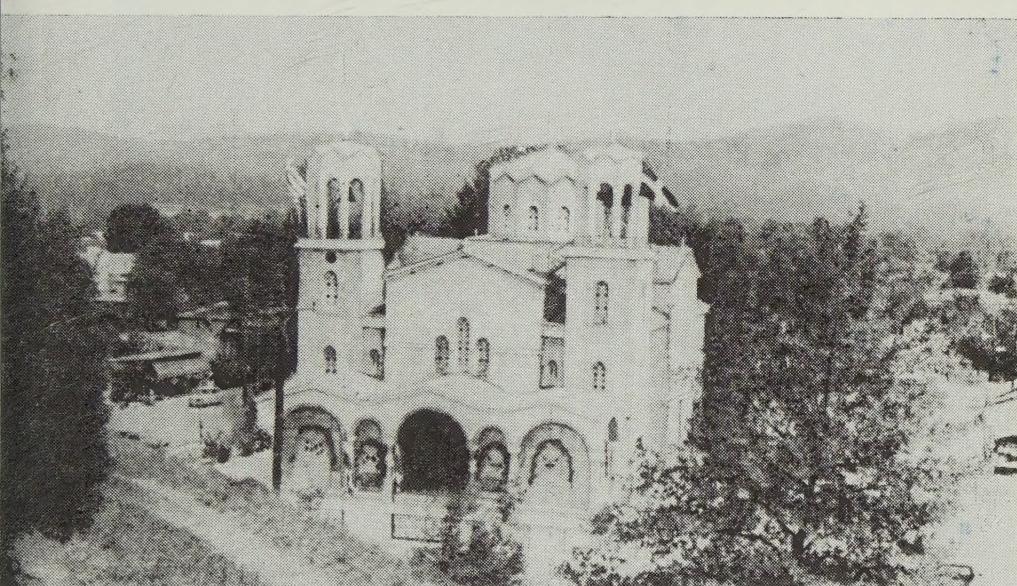
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Above: The Russian Monastery of St. Panteleimon the Holy Martyr and Healer on Holy Mount Athos.

Centre: Church of St. Ioann the Russian in Neo-Prokopion (Greece).

Below: The Penteli Monastery (Greece). It was founded by St. Timotheos (17th century) whose

head is preserved in the main Cathedral of the Dormition of the Most Holy Mother of God
(See JMP No. 11, 1981, p. 31)

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